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THE CULTURAL CONTRIBUTIONS
OF THE GERMAN ETHNIC GROUP TO CANADA

by

HERBERT WILHELM DEBOR

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P R E F A C E

Only a few books and research works are available on the history of the Germans in Canada. The most detailed studies about agricultural settlers of German origin are available in works by Dr. H. Lehmann. Publications concerning the cultural contributions of the Germans in Canada in detail are almost non-existent, but many hints can be gathered from other sources. Most facts stated by the author in this essay have been painstakingly gathered over many years. These facts have to be quoted piecemeal since no comprehensive accounts are procurable.

This essay has not been written with the intention of showing what degree of success the Germans and their descendants have obtained, but only to point out what actually happened, then and now.

The following pages are about people of German origin only and do not deal with the German language group which includes, amongst others, the Swiss and Austrians.

The author was born in Austria of German parentage, has lived in Canada eight years and became a Canadian citizen in 1963. He has Flemish, German, Austrian and Slavic ancestors and aspires to be beyond the confines of nationalistic thought. His mother-tongue is German and his English being still somewhat faulty the indulgence of the reader is requested concerning errors in syntax.

H.W. DEBOR

Montreal, September 20th, 1965.

C H A P T E R I

THE MAIN WAVES OF IMMIGRATION

During the French reign small numbers of Germans established themselves in New France. The first recorded settler was Hans Bernath in 1664 (1).

The majority came originally from Alsace-Lorraine because this territory was occupied by France in the 17th Century. Some immigrants came from the Western part of Germany. Probably most of them were soldiers who served under French command. There were also other groups among them, such as sailors, craftsmen and even two medical doctors. Besides the Flames who also lost territory to France in the 17th Century, the Germans were the only group of strangers in all New France.

The first large waves of German immigrants came to Nova-Scotia in 1750-1753. Of the 2,700 foreign Protestants who settle there, approximately 2,000 came from Germany.

With the beginning of the English reign in 1759-60 the number of Germans in Lower Canada mounted. Partly they were discharged soldiers of the Continental regiments, partly immigrants from New England. Of the 9,000 German soldiers who were stationed in Quebec during the time of the American Revolutionary Wars (1776-1783), roughly 1,200 remained in the country. Several hundreds of these soldiers settled in Lower Canada and the rest in the Maritime Provinces and Upper Canada.

At the same time (1783) a large number of German settlers who were loyal to the English Crown appeared from the New England States. The majority of these colonists remained in Ontario (2) and smaller groups ventured out to the Eastern Townships (Quebec and the Maritime Provinces.

A considerable number of the 'United Empire Loyalists' were of German origin.

About 1786 the first Mennonites arrived in Ontario from the New England States. This was the vanguard of the massive immigration of Mennonites in the 19th Century. Other German pacifists also left their homeland because of religious differences and came to Ontario at the end of the 18th Century (Moravians, Dunkarts and others). The immigration of people of German origins was considerable between 1750 and 1800. The descendants of these settlers to-day consider themselves as belonging to the oldest class of the English speaking population in the Maritime Provinces as well as in Ontario and Quebec. Details about the achievements of these people are in the chapters about the individual provinces.

During the Napoleonic War in Europe only a few immigrants came directly from Germany. Since this war plunged Europe into extreme poverty, right after its termination in 1815 a larger immigration to North America started. At the time the bulk moved to the United States, but in the 1830's the immigration of Germans to Canada reached its peak (3). This movement directly from Germany went on into the 1870's and Ontario especially benefited from it. Smaller groups settled in the Maritimes and only a few in the Province of Quebec.

From the middle of the 1870's the picture changed. Owing to the economic prosperity of the newly-founded 'German Empire' the immigration directly from the homeland declined. Instead, a strong immigration of German speaking Mennonites from southern Russia took place. These people became the pioneers of the Prairie Provinces. 7,500 settlers reached Canada between 1874 and 1878.

In the beginning of the 1880's mostly immigrants from isolated



places in eastern and south-eastern Europe came to Canada, such as German speaking Swabians, Galicians, Buckovanians and others. These colonists, together with Poles and Ukrainians, cultivated vast stretches of the Prairie Provinces. According to Dr. H. Lehman (3), approximately 100,000 people of German origin settled in the Prairie Provinces up to 1900. Until 1896, before immigration was promoted by villages in southern Manitoba.

This immigration wave came to a sudden halt in 1914. After the first World War immigration from Germany was restricted by the Canadian government but not for Germans in other European countries and the United States. In 1927 Germany again was admitted as one of the 'Favoured Nations'.

By far the greater number of immigrants during the period 1919-39 represented Germans living outside the boundaries of Germany. From 1926 until 1933 immigrants of German origin numbered 84,500, but only 22,000 were of German nationality.

Immigration in the years 1934-39 was light. The last big wave came 1951-60 when Germany again was admitted for immigration after the second World War. During this time, 249,000 Germans from Europe came to Canada. Of these, 184,000 were born in Germany, the rest originated in territories outside Germany and were mostly displaced persons and refugees from eastern Europe.

The economic growth of Germany and the restriction of the Government of Canada slowed the immigration process considerably from the year 1958.

Number of immigrants:	1957	-	31,191
	1958	-	15,842
	1959	-	12,481
	1960	-	8,023



C H A P T E R I I

FACTORS WHICH INFLUENCED THE DECISION TO EMIGRATE

The first Germans came to New France because their country was occupied by the French and, therefore, many of them were subjects of France. Already in the 17th and early 18th Century immigrants had been led to Canada only by their 'wanderlust', the call of the open. Many Germans have been driven into all parts of the world by their 'fernweh', the hunger to explore unknown countries.

The first big immigration wave to Nova Scotia in 1750 was caused by planned canvassing. Great Britain had had good experiences with German settlers in the New England States, now they wanted people with the same characteristics for their new colony on the Atlantic. Great Britain paid a fixed sum to the agent for each newly-won German settler and supported these people with food and materials during the first years.

Loyalty to the English Crown forced German settlers and traders to the next wave of immigration in 1776-84 from the New England States. They were mostly descendants of the Palatinates who had been admitted as refugees in 1710 to England by Queen Anne. Probably that is the reason why so many Germans remained loyal during the American Independence War. In addition, an important leader of the Loyalists in the Mohawk Valley, Sir John Johnson, had a German mother.

The highest number of German immigrants came always from the over-populated parts of Germany, Wurttemberg, Baden, Palatinate. The same is true concerning the first immigrants of Nova Scotia. (4)

The Germans of the 18th and 19th Century mostly wanted to gain their own land. They were farmers or came from farming districts. Of course, there were always a number of craftsmen amongst them who

hoped for a better livelihood in North America. Only a few were professionals and highly educated, some of these played an important role in the professional and cultural life.

Members of religious sects, Mennonites, Dunkarts, Schwenkfelders, Amish and others, moved to Canada because they had been persecuted in Germany and other parts of Europe. The recognized churches in Germany (Lutheran, Reformed, Catholic), had successfully suppressed all other religious trends. Most of the persecuted people finally found admittance in Great Britain and its colonies after many adventurous pursuits and wanderings. Still, it is remarkable that large groups of Mennonites, Hutterites and Quakers fled to Canada because they had received unfriendly treatment in the United States during war times.

The immigration of politically pursued refugees was of no great importance to Canada up to World War II. Persons who were discontented with the political conditions mostly went to the U.S. (1840-1870). Many years later refugees from the Hitler regime came to Canada because they had been persecuted for their political and religious backgrounds. A bigger role in immigration played periods of economic poverty. The years between 1820 and 1870 accounted for that. The immigration since 1950 was brought about by the catastrophe of World War II. Many people in Germany and greater Europe lost confidence that there would be ever again safe living conditions. In 1955, rearmament in Germany swelled immigration by those who rejected the measure. 1957 was the year the highest number of Germans entered Canada.

Since 1750, Germany has always been considered one of the 'Favoured Nations' for purposes of immigration, only the two World Wars were an exception. The reason for this preference was that Great Britain received from Germany desirable settlers for its colonies, as Protestants, farmers, farm labourers and craftsmen. Helpful was the

fact that the English royal family was partly of German origin. During the 'Bismarck Era' Germany discouraged immigration but Sir Clifford Sifton recruited a large number of settlers in the over-populated German speaking districts of eastern Austria through the North Atlantic Trading Company. The agents of this establishment received \$5.00 for every enlisted farmer and an additional \$2.00 for each member of his family.

In summing up it can be said that there were numerous causes which influenced many Germans to leave their homeland. The most important reason for immigration was without doubt over-population in many parts of Germany and the hope of acquiring own land overseas with little means. The 'wanderlust' of the Germans is an important factor which should not be underestimated in immigration. The second motive was the persecution of religious sects in Germany. Up to World War II the mass of German immigrants to Canada represented farmers, farm labourers, craftsmen and members of religious sects.



C H A P T E R I I I

CONTRIBUTIONS TO THE MAINSTREAM OF CANADIAN LIFE

1. SETTLEMENTS

a) Settlements in Nova Scotia

It is likely that in the Maritime Provinces a few Germans settled under the French regime as in Quebec. With the beginning of the English colonization of Halifax in 1749 the first known Germans arrived. The first group immigration followed in 1750-53 in Nova Scotia. Altogether 2,000 Germans landed during this period. In 1767, according to official records in the archives of the province, the total population of the part of the country now known as the Provinces of Nova Scotia, New Brunswick and Prince Edward Island, reached 2,165 as Irish, 1,946 as Germans and 1,263 as Acadian French. Among the Americans were many people of German origin. According to these records the Germans are recognized as members of the oldest population in the Maritimes.

The first settlement of these Germans was the Town of Lunenburg. From here other communities were founded. Among the Americans were hundreds of German farmers from the New England States and the homeland itself. The latter came in 1760 and the following years. During and after the American Revolution a still larger group of German Loyalists and dismissed soldiers came into Nova Scotia. In the Clemens Townships they founded the settlements Walckeck Line and Hessian Line.

In the 19th and 20th Century only a few German immigrants came groups or singly. Evidence of German achievements are the following place names in Nova Scotia and other locations related to German names and settlers (5): Arenberg Island; Blysteiner Lake; Clementport; Clement Island; Creeser Cove; East Berlin; Eisner Cove;

Ernst Island; Gottingen; Ellerhouse; Gaetz Cove; Hebbs Mille; Heckman Island; Hirtle Hill; Koch's Point; Lantz Siding; Rudolf Point; Schorle; Lorembec; Nass Point; New Elm; New Germany; Oxner Cove and Beach; Vogler Cove; Wentzell Lake; West Berlin; Wile Settlement; Wile; Wittenburg; Wolfe Island; Wyse Corner; Young Island; Zwickers Island; Siemens; Westhaver Island; St. Jacobs.

An interesting fact is that numerous Nova Scotians of German descent denied their ethnic origin during both World Wars despite being the oldest inhabitants and residing there for generations. The latter is evident from the statistics:

NOVA SCOTIAN POPULATION OF GERMAN ORIGIN

1871	1881	1901	1921	1941	1961
31,942	40,065	41,020	27,046	15,098	45,441

Compared with the year 1901 the number 45,441 in 1961 is still far too small. Similarly as in other provinces, many Nova Scotians of German origin consider themselves to-day as members of other ethnic groups.

b) Settlements in the other Maritime Provinces

After the conquest in the Moncton country the first settlers of German origin came from Pennsylvania in the year 1763. 1766-67 they numbered 108 in New Brunswick. There were other colonists who called themselves Americans but were partly of German origin. In 1765 the Germans founded Coverdale and Hillsborough (formerly Dutch Village).

The correct number of German Loyalists and dismissed soldiers in New Brunswick and Prince Edward Island during and after the American Revolutionary War has not been recorded. St. Martins was settled in 1783 by a disbanded Loyalist regiment which had many Germans amongst its soldiers. There are the following German place names in New

Brunswick: Memel, Lutz, Francfort, and Manzer.

During the 19th and 20th Century the old stock of settlers was slowly assimilated and lost its consciousness of origin.

POPULATION OF GERMAN ORIGIN IN NEW BRUNSWICK

1871	1881	1911	1921	1941	1961
4,478	6,310	3,187	1,698	1,394	7,386

POPULATION OF GERMAN ORIGIN IN PRINCE EDWARD ISLAND

	1881	1911	1921	1941	1961
	1,076	550	260	172	664

The history of German immigration in this province and Newfoundland has not yet been researched but one can clearly recognize from the chart that there also many Germans denied their descent.

c) Settlements in the Province of Quebec

The first German settler bought two arpents of land near the City of Quebec in 1664. During the 17th and 18th Century until the 1780's only a few German immigrants came to Quebec. They were not farmers but mostly craftsmen, tradesmen and professionals. The first group-settlements followed in the autumn of 1783 in the still unoccupied district of the Missiquoi county and surroundings near the U.S. border. Amongst the pioneers were many of German origin, Loyalists from the Hudson Valley and Pennsylvania (6).

About this time (1783) the Englishman, Alexander Fraser, settled a group of dismissed German soldiers in the Seigneurie St. Gilles. The descendants of the Hessian soldiers are still numerous in that district. In the beginning of the 19th Century some well-to-do Germans bought large estates called Seigneuries. The last registered Seigneur in Quebec was J.C.S. Wuertele, lawyer, politician and Provincial Treasurer. He was the grandson of a German immigrant.

In 1846 roughly 200 Germans and Swiss people took up residence in the Eastern Townships. Up till then the Eastern Townships had drawn the most immigrants because its population was English speaking. After the census of 1871 2,966 settlers of German origin lived in Southern Quebec near the Vermont border (four townships).

Another group of several hundred Germans was active in developing the Bowman Township in 1861. From 1865 a second group settled in Pontiac County, Ladysmith and Schwartz.

Although Quebec did have individual German settlers, the number of closed colonies is summed up by aforementioned names. Quebec has always been a transit-post by German immigrants. The soil conditions of the province were poor and besides that Germans always showed preference for English speaking districts.

The number of German place names is light: - Philippsburg (after Philipp Ruiter); Stanstead (originally Stanstaedt); Frelighsburg (after Adam Freligh); Schwartz and Lake Grothe.

The relatively fast rising of the population of German origin after the second World War cannot be referred to as a colonisation. The immigrants, almost without exception, took up residence in Greater Montreal and earned their livelihoods as skilled labourers, craftsmen, engineers, merchants, artists and professionals.

POPULATION OF GERMAN ORIGIN IN THE PROVINCE OF QUEBEC

1871	1881	1921	1931	1941	1951	1961
7,963	8,943	4,667	10,616	8,880	12,249	39,457

d) Settlements in the Province of Ontario

A substantial group of the first pioneers in Upper Canada were of German origin (2). These colonists stemmed from the Mohawk Valley, New York and Pennsylvania. A great number of dismissed soldiers were amongst them.

The considerable participation of Germans in the opening up of Ontario is evident from the figure first settlers represented in different parts of the Province:

GERMANS AS FIRST SETTLERS

(Taken from a report of the Ontario Agriculture Commission in 1881)

COUNTY	TOWNSHIP	YEAR	FIRST SETTLERS RECORDED
Essex	Gosfield	1782	Kratz, Weigeli, Iler, Fox
Prince Edward	Marysburg North	1760	Hessians (1784)
Grenville	Edwardsburg	1775	From Jessop's Corps, 1784
	Augusta	1796	Paul & Barbara Heck, 1778
			From Jessop's Corps, 1784
Lennox & Addington	Ernesttown	1784	Miller, Huff, 1784
Haldimand	Rainham	1791	Jacob Hoover (Huber) & Sons
	Walpole	1791	Peter Klinger Smith
Lincoln	Caister	1778	John Dochstader
	Clinton	1780	John Beam
	Louth	1780	Andrew Bradt
	Grimsby	1780	Kulps, Hann
	Gainsboro	1782	John Dochstader
	Niagara	1784	Peter Lampman
Welland	Pelham	1780	John Winger
	Willoughby	1784	Sherk
Frontenac	Kingston	1783	Capt. Grass's Corps
Dundas	Williamsburg	1784	Merkley, Casselman, Becker
York	Markham	1790	Michael Quantz
	King	1797	Benjamin Pearson (Pentz), Adam Kaake
Norfolk	Walsingham	1791	William Smith, John Troyer

German names and other locations related to German names and settlers:- Hanover; Hespeler; Casselman; Cobourg; Dresden; Neustadt; Baden; Breslau; Kleinburg; Schreiber; Schumacher; Lunenburg; New Hamburg; Frankford; New Germany; Smith Bay; Beamsville; St. Jacobs; Munster; Holstein; Wallenstein; Brunner; Bismark; Becher, Eberts; Heidelberg; Mannheim; Glen Becker; Osnabruck; Zimmerman; Snider; Klock; Alsfeld; Carlsruhe; Moltke; Cassel; Frinkle's Point; Spitters Creek; Waldhof; Arnstein; Rhineland; Krugersdorf; Cooksville, Philipsburg; Bowmanville.

The City of Waterloo was founded by Abraham Erb of German-Swiss descent. The area around and in the city itself was settled by approximately 1,800 Mennonites of German-Swiss origin under the leadership of John Erb, a brother of Abraham. One of the pioneers was George Westphal, a retired Hannotatian officer.

In 1794, William von Moll-Berczy, the well-known painter, brought a group of 60 German families to Markham Township. In 1800 there was no county or township in Upper Canada without Germans. By 1823 most of the land around Waterloo and Woolerich Township had been claimed by Mennonites from Pennsylvania. They continued to stream in until 1835. Later, up to the beginning of the American Civil War only a few more appeared.

Until the 1840's most immigrants of German origin came to Canada from the United States. Since they called themselves 'Americans' their number cannot be determined. The census of 1851 shows only the birthplace of every person, not where his forbears originated from. In the same year, 9,938 inhabitants of the Province of Ontario were recorded as born in Germany. Although the actual number of Germans was much larger, these roughly 10,000 persons formed the strongest of

all ethnic groups. Italians numbered only 15, Russians 188, and French 1,007.

According to the census of 1871 as many as 158,608, or 9%, of the population in Ontario were of German origin. Indeed, the Germans have been the only ones in the 'other Ethnic Group' of importance in the entire Province of Ontario. The French-Canadians who numbered only 75,383 in the year 1871 did not equal the figure of the Germans before 1911. People of French origin in 1911 - 203,668. People of German origin in 1911 - 193,613.

Only from that time on the German ethnic group became the third strongest element in Ontario.

PEOPLE OF GERMAN ORIGIN IN ONTARIO						
1871	1881	1901	1921	1931	1941	1961
158,608	188,414	203,319	130,545	174,006	167,102	400,717

The German population of Ontario as much as in other provinces was apt to conceal its origin during both-World Wars.

Considering the number of Germans in the year 1901 and the fact that the bulk of the immigrants from Germany went to Ontario after World War II, it can be assumed that the figure of 400,000 in the year 1961 does not show the correct level. In any event the largest number of Germans in all Canada are represented in Ontario (40%).

e) Settlements in the Province of Manitoba.

The first report of a German in the former North-West Territories was of a George Klyne who was born there in 1828. During later years Klyne acted as a member of the first Legislature of Manitoba. The first house in Winnipeg was built by Dr. Schultz, a physician from the United States. A large number of the German immigrants did not come directly from Germany but from the United States and Russia. Between

1874 and 1879 7,500 German speaking Mennonites moved to southern Manitoba and founded the Municipality of Hanover. They built 18 townships along the international boundary called Rhinland. The district of Niverville was colonised by Mennonites in 1874. Up to 1877, 25 villages had been founded in the West-Reserve and 12 in the East-Reserve, all of them carry German names. Altogether, 110 villages were founded in the 1880's.

The census of 1881 shows 8,632 inhabitants of German origin (7,775 of these were Mennonites) in the Province of Manitoba. Only 220 of this number were born in Germany. In 1891 more Mennonites came to Canada and at the same time large groups of German speaking people from the eastern parts of Austria - Hungaria. A hundred years before the ancestors of these newcomers had immigrated to Galicia and other parts of eastern Europe from Germany. In Manitoba their descendants founded new Protestant settlements (Steinbach; Friedensfeld; Rosenfeld; Morris; Friedenthal Emerson; and Bounkild). The first settlers of Brunkild came in 1885 from Honigsberg and Gilgenburg in East-Prussia.

According to the census of the year 1911 the German ethnic group, with its 35,000 members, was the second strongest element in Manitoba right after the British. An additional 8,000 Mennonites came over from Russia after World War I. These German farmers settled in Little Britain. The province had in 1931 roughly 38,000 inhabitants of German origin. 3,561 of these were born in their homeland. It must be mentioned here that the German immigrants before World War I had been rooted mostly in districts outside Germany's boundaries. This picture did not change until the end of the second World War. This was the turning point where a strong immigration started directly

from Germany. The census of 1961 recorded the total number of 91,846 persons of German origin. 12,957 of these were born in Germany.

The considerable activity of German settlers in Manitoba is shown in a larger number of German place names:- Edenwold; Tupper; Waldersee; Neubergthal; Gnadenfeld; Silberfeld; Edenburg; Alt-Altona, Albergthal; Blumenort; Kronsthal; Rosenort; Neuhorst; Rosengart; Gnadenthal; Schonwiese; Blumengart; Rheinland; Friedenruh; Rhein-feld; Neuenburg; Hochfeld; Blumenfeld; Schanzenfeld; Osterwieck; Rosenfeld; Grunthal; Bergfeld; Steinbach; Hochstadt; Grunfeld; Friedenthal; Altona; Eichenfeld; Kleefeld; Neuhorst; Holstein; Oldenburg; Springstein; Schonwiese; Sperling; Neuhorst; Holstein; Oldenburg; Springstein; Schonwiese; Sperling; Winkler; Frieden-feld; Thalberg; Neuheim; Friedfeld; Blumenhof; Strassburg; Neu-Elsass; Hoffnungsthal; Grunfarm; Hannover; Kronsthal; Neuanlage; Neu-Kronsthal; Rosenbach; Rosenhof; St. Peter; St. Boniface; Schultz Lake; Bismarck.

POPULATION OF GERMAN ORIGIN IN THE PROVINCE OF MANTITOBA

1881	1901	1911	1921	1931	1941	1961
8,632	27,265	34,979	19,444	38,078	41,479	91,846

The statistics point out that during the second World War relatively fewer people denied their German descent than after the first World War. According to the record the German element in the Province of Manitoba is the third largest after the British and Ukrainian group.

f) Settlements in the Province of Saskatchewan

With reference to the census of 1881 only 21 Germans of 7,000 Europeans lived in the still unorganized territories, the area between Manitoba and British Columbia. In 1890-91 this number grew to 747, born in Germany. They settled in Assiniboia East and West and

Saskatchewan. The first large group settlement was Strassburg which had been founded in 1885. During later years the settlers came not only from Germany but Russia and the United States as well. Edenwald was settled in 1885 by German Baptists, Langenburg first by Germans from the homeland, later joined by landsmen from Russia and south-eastern Europe. The district of Rosthern and 42 other townships was pioneered by Mennonites in the year 1892. Later on their number was strengthened by German Lutherans.

A very large colony was built in 1902 by German Catholics from the United States. This was the St. Peter's Colony and consisted of 36 townships in northern Saskatchewan. In 1905 the second German Catholic group settlement was created, the St. Joseph's Colony, with altogether 77 townships in the section of Tramping Lake.

Other German Catholic colonies are Josephstal (1886); Katharimental (1891); Odessa; Kendal; Mariahilf; Landsheet; Maryland (1900); Marienthal (1902); Landau; Bergfeld; Holdfast; Spring Valley; Quinton; Raymore; Kronberg (1904); Leader and Billimun (1910-12). German Protestants settled in Ebenezer (1889); Langenau; Gorlik; Rhein; Stornoway and Hartfeld. There are Germans too in Melville (1904) who founded the colony Gartenland (Fauzen-Station); Prairie Rose (post-office Dafoe) and Kandahar. A Major Richert, of Detroit, started the German settlement Almeda in 1887. Only a few more colonies were set up across the Province of Saskatchewan up to World War I. The population of German origin mounted to 71,000 in the year 1911. The Germans were the second strongest ethnic group in the Province.

German place names are numerous in Saskatchewan:- Humboldt; Langenburg; Neudorf; Bruno; Muenster; Rhein; St. Walburg; Herbert; Osterwick; Kronsthal; Blumenheim; Rheinland (1894); Neuanlage (1894);

Rosenfeld; Blumenthal (1898); Hochfeld; Gruenthal (1897); Schoenwiese; Grunfeld; Neuhorst; Edenburg; Olgafeld; Hochstadt; Rheinfelt; Neuhorst; Edenburg; Olgafeld; Hochstadt; Rheinfeld; Blumenfeld; Rosenhof; Rosenbach; Rosenort; Neuendorf; Schoenfeld; Schanzenfeld; Blumenort; Springfield; Gnadenthal; Jansen; Schoenfeld; Waldheim; Engelfeld; Bremen; Hochfeld; Leipzig; Karmelheim; Kataharinenthal; Rastatt; Speyer; Kronau; Landshut; Mariahilf; Landau, Marienthal; Jacobsberg; Bergfeld; Seltz; Kronsberg; Josephstal; Liebenthal; Strassburg; Edenwold; Zehner; Hoffnungsthal; Landestreu; Ebenezer; Langenau; Goerlitz; Hartfeld; Barthel; Blucher; Hoffer; Holbein; Krupp; Kuest; Mozart; Waldeck; Wimmer; Handel; Hirsch.

The following German place names were changed during World War I: Kaiser to Pebbles; Coblenz to Cavell; Prussia to Leader and Waldorf to Béthume.

POPULATION OF GERMAN ORIGIN IN THE PROVINCE OF SASKATCHEWAN

1911	1911	1921	1931	1941	1951	1961
11,743	71,003	68,202	129,232	130,258	135,584	158,209

According to censuses of 1901 up to 1961 the German ethnic group has always held the second place under the Europeans. The true number of Germans in 1901 should be much larger because the 11,000 recorded Russians were mostly German speaking Mennonites.

g) Settlements in the Province of Alberta

The first German settlers in Alberta were recorded as Gustav Neumann and Carl Schoening. In 1882 they settled in Pincher Creek. 630 German speaking colonists moved to the southern section of Dunmore in 1889. In 1897 the Joseph's Colony counted 40 families. The settlement Bruderheim was founded in 1894 by the Herrnhutters (or

Moravians). During the year 1891 the largest German colony, Heimthal, was set up in southern Edmonton. These people were German Lutherans from Russia. Lutherhort was built in 1892-93. The first German Baptists settled in the farming district of Leduc in 1893. The colony Bruderheim was founded in 1894 by Moravians.

During the decades of pioneering German settlements sprang up all over the province. The 1901 census recorded 7,836 Germans who represented the largest ethnic group after the British. The true number was much larger because many of the 4,822 persons shown as 'Russians' were Mennonites. In 1893 the Mennonites, Jacob Y. Schantz and his children, founded Didsburg and Beisecker.

The colonization by individuals or in groups went on steadily until the beginning of the first World War. In 1916 German-Americans moved to the Peace River district which had been opened up by the newly-built railroad. From the year 1927 Germans in Westlock, Stettin, Freedom (formerly Dusseldorf), Mellowdale, Manola, Mystery Lake, Bloomsbury and Barrhead. The immigration after the second War mostly benefited urban districts.

German place names are: Beisecker; Heisler; Rosenheim; Friedenthal; Heimthal; Josephsberg; Bruderheim; Bruderfeld; Lutherhort; Blumenau; Bismarck; Schuler; Hilda; Eckville; Faust; Frankburg; Gleichen; Gratz; Heinsburg; Kessler; Staufer; Stettin; Oberlin; Stolberg; Vollmer; Wien; Warburg; Waldheim; Nordegg.

POPULATION OF GERMAN ORIGIN IN THE PROVINCE OF ALBERTA

1901	1911	1921	1931	1941	1951	1961
7,836	41,656	35,333	74,450	77,721	107,985	183,314

The German group has always been the second largest one in the Province of Alberta.

h) Settlements in the Province of British Columbia

As all the other immigrants, the first German settlers here moved in from the United States. One of them was Dr. Helmken, the 'Pioneer Doctor of Vancouver'. He arrived in B.C. in 1850. To-day the 'Helmken House' in Victoria is a historical museum. During the pioneering years of the 1850's there were many German among the gold-diggers. One of them was the Bavarian 'Ned Stout, the Last of the Indian Fighters' (7).

William Laumeister from Bavaria, arrived in 1859 and became later a legendary figure. 'Dutch' William Dietz discovered a goldcreek. The community Barkerville, the gold capital of B.C., was founded there. In 1861 the first white baby in the interior of B.C. was born to the German Mrs. Shubert in Fort Kamloop. The Shubert family marched from Fort Garry, Man. to Fort Kamloop in the interior of B.C. in seven months.

The first Germans in B.C. were mostly businessmen and gold-diggers who established quite a few enterprises. How strong the German element was during the pioneering years shows the foundation of the singing society 'Germania' in the year 1861 in Victoria. It was the first club at all set up by any ethnic group. The newspaper 'Colonist' wrote at the end of the 1890's, 'The German Society, one of the most popular and respectable of our national societies'.

The first mill built in the Okanagan Valley in 1865 belonged to Fred Bernat from Baden-Baden- Germany. A strong German immigration came from the United States in 1890. These people settled on the Columbia River and West Kootenay River, and they developed fruit and vegetable cultivation. In 1901 the Germans numbered 1940 of 5,807 total population. During the first decade of the 20th Century larger German groups set themselves up in the Okanagan and Fraser Valley.

By 1911 there were 11,880 inhabitants of German origin in British Columbia. Of these, 3,506 lived in Vancouver, 1,779 in New Westminster and the Fraser Valley, and 2,293 in the Yale-Kariboo district (also called Okanagan Valley).

Before World War I started, German aristocrats acquired large estates and woodlands in B.C. These were expropriated during the War. After World War II they started anew buying large wooded stretches of land which are run to-day on the most up-to-date of forestry methods.

The immigration of German farmers did not start again before 1926. At that time Mennonites were the first to settle in the Fraser Valley. More Germans came singly or in small groups. The largest closed settlement is the one near the Okanagan Lake, where during the 1930's approximately 800 to 900 Germans were recorded. 1927-28 a group of German immigrants tried to set up a co-operative fruit farm but their attempt failed.

During the second World War the Canadian Government brought a number of political refugees from the Sudetenland (German speaking area of Czechoslovakia) to Tomslake. A considerable immigration of Germans started after World War II but mostly these people made their living in large cities, preferring Vancouver before all others. 51,056 (or 43%) of the 118,926 Germans in British Columbia lived in this city alone in the year 1961.

German place names in the provinces are:- Prince Rupert; Barnhart; Rykert; Albert Head; Coburg-Peninsula; Cape Saxe; Gotha Point; Vale; Engen; Mount Lehmann, Charlotte Sound.

POPULATION OF GERMAN ORIGIN IN THE PROVINCE OF BRITISH COLUMBIA

1881	1901	1911	1921	1931	1941	1951	1961
858	5,807	12,726	7,273	16,986	22,407	55,307	118,926

It can be taken from the newspapers that the aversion Canadians nourished towards the Germans was extremely strong in British Columbia during the first World War. Many Germans emigrated to the United States, others plainly denied their origin. The Germans represent the second largest ethnic group after the British in the province.

RESUME

1. The German pioneers of each province immigrated from many different countries; in Nova Scotia directly from Germany, plus Loyalists from the United States; in Ontario mostly Loyalists from the States; in the Prairie Provinces the bulk represents German Mennonites, Lutherans and Catholics from Russia and eastern European countries; in B.C. the first settlers moved in from the States; but in all areas again and again appeared smaller and larger groups directly from Germany. Of course, it must be said that the United States were decidedly more attractive to the Germans during the 18th and 19th Century. Up to the first World War the immigrants who came directly from their homeland stemmed mostly from south-western Germany. After the second War emigration shifted to Western and Central Germany, and above all many refugees and displaced persons from East Prussia, Pommern and eastern Europe (Czechoslovakia, Poland and the Baltic Countries) came over.
2. A survey shows that from the Maritimes to British Columbia there have been numerous German pioneers besides the British and French Canadians. The Germans represent not only in numbers the strongest of 'The Other Ethnic Groups', but they are also the oldest European element in Canada. In 1881 the Germans laid claim to 74.1% of the population of European origin in all Canada who was neither French nor English.

3. Within the 'Other Ethnic Group' the Germans are the only ones who are relatively strong in number in all parts of the country. Seen as total population they have always easily been the third element in Canada. In some of the provinces they are indeed the second largest group of European origin. According to the census of 1911 this was the case in five provinces (1. Ontario; 2. Manitoba; 3. Saskatchewan; 4. Alberta; 5. British Columbia). In the year 1961 in only three provinces (1. Saskatchewan; 2. Alberta; 3. British Columbia and the Yukon Territory). This means that the German Group in those provinces is larger in numbers than the French. Outside Quebec the Germans should be granted second only to the British as regards the extent of colonization.

2. RELIGION AND PHILOSOPHY

The whole of Protestantism evolved through the German Reformation. The faith of more than half of the Canadian population can be traced back to this source. The Reformation changed the entire Western World. The Germans fought the Thirty Years War to preserve Protestantism. If this faith had not been upheld on the battlefields of Europe it would not have survived in the English speaking countries.

Beyond this influence on religion as a whole, the Germans effected many individual denominations. To-day, different groups of confessions are represented in Canada, which originally spread out from Germany. Some of these are the Lutheran Church (in fourth place of all denominations in the country), Mennonites, Brethren in Christ (or Dunkards), Moravian Brothers and the Old Order Amish.

The Methodist Church, founded in England, was brought over to this continent by Paul and Barbara Heck, an Irish couple of German origin. Barbara Heck is the acknowledged pioneer of the Methodist faith in this

country. It has since been absorbed by the United Church.

The United Missionary Church developed in Canada. It was organized in 1874 by preachers of the Mennonite Church (Solomon Eby; Abraham Raymer). The Reformed Churches in this country, consisting mostly of Dutch members, base their belief on the 'Heidelberg Katechism'.

The German liberal Protestantism of the 19th Century strongly influenced all Protestant denominations in Canada as everywhere else in the world. Some of the liberal supporters were Hegel, Herder, David Friedrich Strauss and Schleiermacher. This movement has been taken over by the German Orthodox wing during the 20th Century. The contemporary German speaking theologians, Karl Barth, Paul Tillich and Diedrich Bonhoeffer, have influenced Protestantism in Canada decisively. The liberal wing of Protestantism in Germany, led by Professor Dr. Rudolf Bultmann, has a profound impact on theologians in Canada to-day as well as in other parts of the world. A real challenge for religious thinking in our time is provided by the famous Dr. Albert Schweitzer (deceased 1965). His work 'The Quest of the Historical Jesus' is topic for discussions by theologians all over the world.

Similar to religion, philosophy has been greatly influenced by Germany. Emanuel Kant is still the basis of all classical philosophy. During the 19th Century his way of thinking has great effect on Canada. The Encyclopedia Canadiana (1958 edition) reports as follows:- 'During the second half of the 19th Century the dominance of the empirical tradition in Britain was challenged by objective idealism, a school that owed its root above all to discovery by certain Englishmen of the genius of Hegel. This change in British philosophy had its effect in Canada. In 1872 John Watson, a well-trained exponent of objective idealism, came to teach at Queen's. For the next two generations.

Watson was the leading philosopher in Canada and the influence of idealism became paramount. In such books as *Kant and His English Critics* (1881) and *The Philosophy of Kant Explained* (1908), Watson showed himself to be a leading authority on Kant, interpreting that philosopher as a partial expositor of the truth found in its full perfection in Hegel.'

If the pragmatism of James and Dewey won the upper hand over the idealistic tradition, the way of thinking of the famous German philosophers like Kant, Goethe, Schopenhauer and Nietzsche is of permanent importance.

Lately existentialism became modern. Its founders are the German philosophers Karl Jaspers and Martin Heidegger. Dr. Albert Schweitzer, the philosopher, makes his influence felt with the demand 'Respect for Life' (Erfurcht vor dem Leben). The German thinkers appeal more to the intellectual elite than to the common man. The Germans have a peculiar style of writing, the broad mass of people is not able to follow their words. The American philosopher and writer, Waldo Emerson, was strongly directed by Kant's and Goethe's way of thinking and he said to the point, 'In Germany there is one speech to the learned, and another for the masses, to that extent that, it is said, no sentiment or phrase from the works of any great German writer is ever heard among the lower classes.' Altogether, Germany has had more an indirect than a direct effect on religion and philosophy in Canada.

3. POLITICS

In the development towards democracy Germany has always been behind Great Britain. This was the reason that German immigrants had no great impact on political life in Canada. On the other hand, many Germans emigrated because they loved freedom and democracy. As history indicates it takes one to two generations of a German immigrant

family to be active in politics on a higher level. Politicians who have devoted their work particularly to the German ethnic group have been very few. One of them was John Michael Uhlrich in Saskatchewan. Within German Canadian circles it has often been mentioned with regret that they are politically without significance in Canada. It is only a dream to think that immigrants ever could play an important role in politics. Even during pioneer times there were only a few - Daniel Claus and W.E. Hespeler - to mention two. The children and grandchildren of immigrants assimilated quickly, and lost the connection to their ethnic group. In the case of the Germans it must be added that often their names alone mean a disadvantage in political life. Even the former Prime Minister, John Diefenbaker, complained some time ago in a speech he gave in Montreal that he often had been made aware of his 'mixed origin'. It is not surprising that the majority of politicians of German origin have denied their descent since approximately 1900, the beginning of the tensions between Great Britain and Germany. The biographies of the 'Canadian Parliamentary Guide' therefore shows only a few names of German origin. Even when consulting other sources, the number of politicians of German origin cannot be obtained correctly.

Partial research by the author indicates that the number and importance of Canadians of German origin active in politics is much larger than generally known. It has been found that since the beginning of the English reign in Canada, even during pioneer times, Germans have been active in political life. Here are some facts: as early as 1752 a German was appointed Justice of the Peace in Halifax. In 1757 the German, Philip Knaut, was a member of the first elected House of Assembly in the Province of Nova Scotia. This was the first election that took place in Canada at all. In 1760, Daniel Claus from

Germany was named Deputy Superintendent of Indian Affairs in Canada. His son, William (1763-1826), held the same position. General Baron von Rottenburg, a German soldier in the services of the English Crown, was an administrator in Lower Canada from 1811 until 1813. During the early times in Ontario Germans acted as officers and magistrates. Captain Michael Grass was the first magistrate in Kingston. A Mr. Young (formerly Jung) was a member of the first assembly in the Province of Upper Canada in 1792. J.R. Neff was one of the four-men Executive Committee in the North-West Territories in 1892. Members of the Legislative Assembly (1892) were Wm. F. Myers, F.R. Neff and J. Reamaen (of German-Swiss origin). In British Columbia Dr. Helmken was elected to the first House of Assembly of Vancouver Island (1856).

In the first Federal Parliament of Canada (1867), the following members were of German origin:-

House of Commons: C.H. Pozer (Quebec); Samuel Ault (Ontario); George Snider (Ontario); I.E. Bowman (Ontario); Charles Tupper (Nova Scotia) (8).

Senators: David Reesor; William H. Steeves.

Taking into account that our knowledge of politicians of German origin is still incomplete, a résumé of the political positions of persons of known German origin is given as follows:-

PROMINENT PERSONALITIES OF POLITICS

Prince Rupert (1619-1682), Count Palatine of the Rhine and Duke of Bavaria, co-founder and first president of the Hudson Bay Company.
Kings, Queens and Dukes: George I (1660-1727); George II (1683-1760); George III (1738-1820); George IV (1762-1830); Prince Albert of Saxony-Coburg-Gotha, husband and Prince Consort of Queen Victoria, (1819-1861); Edward VII, son of Prince Albert, (1841-1910); Queen Mary (1910-1935), wife of George V, daughter of the Duke of Teck in Wurttemberg, Germany;

Prince Philip, Duke of Edinburgh, husband of Queen Elizabeth II.

Governor-General: Earl of Athlone (1940-1946), son of the Duke of Teck in Wurttemberg, Germany.

Lieutenant-Governors: Sir John Christian Schultz (1888-1895), of the Province of Manitoba; William Johnson Tupper (1934-1940), Manitoba; John Michael Uhlrich (1948-1951), Saskatchewan; Louis O. Breithaupt (1952-), Ontario.

Fathers of Confederation: Sir Charles Tupper (Nova Scotia); William Henry Steeves (New Brunswick); Charles Fisher (New Brunswick).

Speakers: Dr. Helmken (1856-1867), Vancouver Island; J.S.C. Wuertele (in the 1880's), Quebec; W. Hespeler (1903-1906), Manitoba.

Prime-Ministers: Sir Charles Tupper (1896); John Diefenbaker (1957-1962).

Federal Ministers: Frederick Braun (1878); Charles Tupper (1872-1884 and 1887-1888); W.D. Euler (1926-1930 and 1935-1940); Robert Henry Winters (1948-1957); J.J. Trestler (-1873).

Provincial Premiers: Charles Fisher (1854-1856 and 1857-1861), New Brunswick; Sir Charles Tupper (1863-1867), Nova Scotia; W.A. Aberhart (1935-1943), Alberta.

Provincial Ministers: William Henry Steeves (1854-1856 and 1857-1865), New Brunswick; Dr. Helmken (1869-1871), British Columbia; Charles Tupper (1856-1860), Nova Scotia; Charles Fisher (1848-1854), New Brunswick; Sir Adam Beck (1905-1914 and 1923-1925), Ontario; Valentin Winkler (1915-1920), Manitoba; Francis X. Richter (1964), British Columbia; F.S.C. Wuertele (1882-1884), Quebec; Walter Erb (1960), Saskatchewan; Dr. Uhlrich (1922-1929 and 1934-), Saskatchewan; W.F. Tupper (1920-1922), Manitoba, Robert E. Sommers (1952), British Columbia.

Canadian Senators: David Reesor (1867); W.H. Steeves (1867); Henry A.N. Kaulbak (1872); C.H. Pozer (1876); Sir John Christopher Schultz (1882); Dr. W.H. Brouse (1878); W.D. Euler (1940).

Senators in Quebec: Col. Raoul Ovides Grothe (-1942-)

Members of Parliament:

- a) House of Commons before Confederation: Hon. David Reesor (1860); Jacob Shibley Schuyler.
- b) After Confederation: J. Chr. Schultz (1871); Shibley Schuyler (1882); George Snider (1867); W.E. Euler (1917-1940); W.G. Weichel (1911-1917); A.F. Trolzke; A.C. Casselman (1921-1958); Adam Zimmermann (1904); H.W. Winkler (1935-1953); Carl O. Nickle (1951-); W.F. Nickle; Samuel Ault (1867); Isaak E. Bowman (1867); Robert H. Winters (1944).

In the House of Commons 1964: Siegfried Enns; Norman C. Schneider; Lloyd R. Crouse; Jacob Walter Erle; Oskar Weichel; Eric Winkler.

The German origin of the following persons can only be assumed by their names: David G. Halm; Steven Otto; Reynold Rapp; Jacob Froese and others.

Members of Parliament in the Provinces:

1. Ontario: Henry Merkley (1804); I. Erb Bowman (1861-1871); W.G. Weichel Moses Springer (1867); L.O. Breithaupt (1940-1952); Adam Beck (1906-1925); Lewis Wigle (1867-1871).
2. Nova Scotia: J. Eisenhauer (1867); George O. Lohner (1964); Maurice L. Zinck (1964); Philip Kraut (1757); Charles Tupper (1855); John Heckmann (1819-1847).
3. New Brunswick: Charles Fisher (1837); W.H. Steeves (1846).
4. Quebec: Louis J. Moll (1867); C.H. Pozer (1867-1874); J.C.S. Wuertele (1875-1882); Jean Joseph Trestler (1808-1809).
5. Manitoba: E. Schreyer (1964); V. Winkler (1892-1920); J. Hettle (1892); Sir John Christopher Schultz.

6. Saskatchewan: Gerhard Ens (1905-); Dr. J.M. Uhlrich (1921); H.N. Therres (1921); Anton Huck (1934); Alfred Lohr (1948); Dr. H.P. Mang (1934); C.H. Hummel; Frank Stephen Krenn (1942); John Joseph Mildemberger (1942).
7. Alberta: A.S. Rosenroll (1903); Hibert (1905); F. Hennig (1934).
8. British Columbia: John Sebastian Helmke (1866-1871); Robert E. Sommers (1952); Fr. X. Richter (1953).

Other Personalities of German Descent: Rene Kimber, gentleman usher of the Black Rod (Province of Canada 1852-1867); Canada 1867-); John Wintermeyer, leader of the Opposition in Ontario.

Politicians of German Origin Maternally: James Shaver Woodworth, founder of the C.C.F. (mother Shaver a Pennsylvanian German); Frederic Peters, Premier of Prince Edward Island (1891-1897), his mother was the daughter of Sir Samuel Cunard; Arthur Peters, Premier of Prince Edward Island (1901-1908), mother Mary Cunard; Sir George Eulas Foster (-1847), Federal Minister of Marine and Finance, later Minister of Trade and Commerce in the Borden Government, his mother was Margaret Heine, Sir George Foster studied in Heidelberg, Germany.

The following achievements are especially noteworthy. It was an important factor towards the survival of British-North-America that thousands of German Loyalists fled from New England during the American Revolutionary War to Canada and defended this country in military units.

Of the 34 'Fathers of Confederation', three were of German origin (4 were French-Canadians). Thanks to Sir Charles Tupper, the Premier of Nova Scotia, his province joined the Confederation. His opponent, Joseph Howe, led the anti-Confederation campaign and had first to be defeated. Dr. Schultz was leader of the 'Canada Party' (the anti-Riel faction) in Manitoba. He played an important role in the federation of the North-West. Dr. Helmken was an outstanding political figure before

and during Confederation time in British Columbia. At first he opposed Confederation but who in B.C. at that particular time was interested in a Federation with Canada? Dr. Helmken's decision for Confederation eventually cemented the union from coast to coast. Perhaps a contributing factor was that Dr. Helmken was married to Cecilia, daughter of Sir John Douglas, the 'Father of British Columbia.'

At the present time the Germans of the Province of Quebec are opposed to French Canadian separatism - they want unity from coast to coast.

Comprehensively, it can be reported that German immigrants and their descendants have always taken active part in political life. Their activity stands in good proportion to the number they represent in Canada. Probably more Germans would have occupied themselves with politics if it were not for a large number of their ethnic group who have always looked with suspicion on political affairs or rejected it altogether, for religious reasons. To this group belong the Mennonites, Hutterites, Quakers and the Amish people. However, there have never been any cases of political disloyalty within the German ethnic group of Canada. There is no such thing as a 'German Problem' in Canada.

4. MILITARY:

During the 17th and 18th Centuries the German nation could not yet be called a military one. The French were the leading power in Europe. The Germans learned their military trade and improved in this field considerably during the 18th Century. In Canada, many Germans have always rejected military service because of their religious principles, and they still do nowadays: (mennonites, Hutterites, Quakers and the Amish people). Therefore, only Lutherans, catholics and members of

the Reformed Churches joined the army. These people served even during pioneer times under the British Crown as soldiers. In 1743 the first 300 Palatinates of the Hudson Valley in the United States fought with the British against the French in the north. In 1745 the British army besieged Louisbourg; a German detachment was under the command of Captain Ulmer (4).

During the Seven Years War the Germans formed a military unit of their own which, under Wolfe, conquered Fort Quebec and was also present when Montreal was taken. Discharged soldiers of this war were the first English speaking Germans in Quebec, among other Sergeant Johann Peter Arnoldi, father of Dr. Daniel Arnoldi.

German soldiers served already under the French régime in Canada. They originated mostly from Alsace-Lorraine and were subjects of the French king. General Baron von Dieskau (1701-1767), a German, was the commander-in-chief of the French army in New France in 1755. He was defeated by the English at Lake George.

During the American Revolutionary War many Germans were Loyalists and many were Rebels, as were the British and others of New England, but a large number of the people in the State of New York, Mohawk Valley and Schoharie Valley remained true Loyalists. Sir John Johnson, whose mother was a German, formed the famous 84th Royal York Regiment. Its soldiers were Germans and Scots from the Mohawk Valley. A large number of the 'Royal Greens' also were Germans. Of special importance in this war was the German mercenary army under the command of General Friedrich Riedesel. This army consisted of ten regiments and battalions and comprised roughly 9,000 officers and men. It could not change the unfortunate end of the campaign General Burgoyne had led in 1777 but it played an important role later in the defence of Canadian soil. In the 'Military History', written by Col. C.P. Stacey,

he says: 'Quebec and Canada were saved for the Crown by troops brought from England by the Royal Navy.' Half of these regiments consisted of German troops. Even the Americans admire General Riedesel who has been described as a 'thoroughly experienced and intelligent aggressive soldier'. Two German commanders lost their lives in battle, Col. Frederic Braum and Col. Heinrich von Breymann.

Without minimising the achievements of General Carleton, some merit may be justly claimed for General Riedesel and his men for saving the British colonies of North America for Great Britain, and with it casting the mould for what Canada is to-day. The German troops are connected with lost battles for a lost cause, therefore is silent about them.

Twelve hundred officers and men remained in Canada after the war and settled down to a new life. Many thousands of descendants of these soldiers are living now from the Maritimes to British Columbia.

The war from 1812 to 1815 was fought mostly by regular British troops, but the Militia is an important factor of the general welfare. Of special significance was the anti-American attitude of Loyalists in southern Ontario. In his memoirs Dr. Dunlop recorded an illuminating sidelight on the temper of German speaking Loyalists during the battle of Chrysler's Farm (November 11th 1813): 'I found their hatred to the Americans was deep-rooted and hearty and their kindness to us and our wounded (for I never trusted them near the American wounded) in proportion strong and unceasing.'

The 'active universal hostility' of the inhabitants on the northern shore of the St. Lawrence River forced the Americans to land near the Chrysler Farm; this resulted in a decisive battle.

In command of the Upper Canada district was Major-General von Rottenburg. One of the few militia men who lost their lives in this

battle was the young and brave Ensign Daniel Claus, son of Col. William Claus. During the same war Lieutenant Schiller was promoted with honours to captain for gallantry during the battle of Chateaugay. Col. Christopher Myers won the 'Cooch's Mill Battle' (October 1814), with 750 men of the famous Glengarry Light Infantry.

It can be said that the Germans played an important part in the defensive wars of 1776-1781 and 1812-1815 alongside the British.

Canadians of German origin of all parts of the country served the Militia of these troops in all ranks right from the beginning of their existence. It is impossible to write about all their performances individually; here are a few examples:- The following Germans served in the 'Militia of Lunenburg 1753': Captains John Burhard; John William Hoffman, Lieutenant and Adjutant Adolph Wiederholt, Lieutenants Paul Anschutz, Ulrich Klett, Johann Vogely, Philipp Hermann, Matthias Weinmann, Wendel Wust.

In 1779 Captain George W. Myers, Lieutenant L.W. Myers and Lieutenant Jacob W. Meyers were commissioned to the Harlings Militia, Ontario.

Although the two World Wars were directed against Germany, thousands of Canadians of German origin served in the Canadian Army. One of the most distinguished Canadian soldiers in World War II was Bertram M. Hoffmeister, the son of a German immigrant. He commanded the 5th Armoured Division in the Liri Valley (1944) and in North-western Europe. (1945). For his services in the important battles of Nijmegen and Arnhem he was created C.B. He was selected to command the 6th Canadian Division which was being prepared for duty in the Pacific. He was created C.B.E. in 1944 and also decorated by the American Government.

Distinguished naval personnel were Admiral Sir George Augustus Westphal (1785-1877), son of a German officer and immigrant. He was

knighted in 1824 for conspicuous gallantry and made an A.D.C. to Queen Victoria. His older brother, Philip, also obtained the rank of admiral in 1866 after a distinguished career in the Royal Navy.

Sir Charles Falkland Loewen (1900), C.B.E., C.B., D.S.O., K.B.E., K.C.B., G.C.B., descendant of an old German family in British Columbia. He held command over the First Infantry Division (1944), was Commander-in Chief in the Far East, 1953-1956, appointed to General in 1954, and Adjutant-General of the British Army in 1956. He was the first Canadian to hold this office.

5. SCIENCE AND TECHNOLOGY

Ever since Germany became a leading nation in science and technology its influence has been accordingly large. It is impossible to mention all the scientific and technical progress that spread from Germany, but some of the results can be seen daily all over Canada, with aspirin (discovered by Dreser (1899), X-rays (Rontgen 1893), Diesel-motors (Diesel 1897), and television (Witsleben 1932). The invention of the missiles (von Braun, 1942) has also been of great scientific importance for Canada.

If Germany's politics brought the world disaster, its science and technology was and is a blessing. Up to World War I many Canadian scientists and professionals studied in Germany. For instance, it was the ambition of every chemist-to-be to obtain his doctor's degree in Germany. A large number of Germans and Canadians of German origin have directly influenced science and technology in Canada itself. After the census of 1961, 18,073 Canadians of German origin registered as professionals and technicians (males only). Compared with the number of people the German ethnic group comprised as a whole, this figure stands in far better proportion than in the French ethnic group. Of the 42,000 physicians and surgeons in Canada in 1961,

1,779 were of German origin. In the medical field alone the German ethnic group can look back on a long and successful past. Since the first half of the 18th Century, even during the French régime, German doctors have been active at all times. The surgeon-major von Feltz was the garrison-surgeon of Montreal in 1760. In 1783 approximately 35 surgeons and surgeonmates of the Brunswick and Hessian regiments settled down in Canada. Some of these military surgeons had splendid careers. Dr. X. Bender became a member of the first Medical Board of the District of Montreal in 1788. Dr. H. Loedel (- 1783 -) was very active in the General Hospital in Montreal and instrumental in founding a medical school. Dr. Herbert Melchior Eberts was first a surgeon in Montreal and later appointed governor of the district around Detroit which was still in possession of the British at the time. Between 1812 and 1814 he settled down in the Township of Chatham (Eberts Farm) and engaged in business. Dr. Christopher Widmer was a member of the first Medical Board of Upper Canada from its first meeting in 1819 until his death in 1858. He acted as chairman of the same board from 1823 onwards. Dr. Widmer was the only qualified medical man of his time in York (Toronto) and unquestionably the 'Father of Surgery in Upper Canada' (9).

Other early doctors in Upper Canada are Dr. Peter Deihl (originally Diehl); Dr. John Barnhart (1834); Dr. W.H. Brouse; Dr. F.C. Arnoldi (Son of Dr. Daniel Arnoldi); Dr. Godfrey H. Schmutter (1840), from Berlin, Prussia.

The medical board of Upper Canada in 1834 was composed of Dr. Widmer, Dr. Baldwin (British), Dr. Deihl, Dr. King (British) and Dr. Rolf.

The pioneer surgeon of Lower Canada was Dr. Daniel Arnoldi, co-founder and first president of the College of Physicians and Surgeons of Lower Canada (10). He probably was the first 'doctor honoris causa'

in the country. Dr. Arnoldi was also president of the 'German Society' in Montreal from 1839 until his death in 1849. Other pioneer doctors are Dr. Helmke in B.C. and Dr. Schultz in Manitoba.

Scientists, Professionals and Scholars of German Origin

These are to add to the aforementioned names:- Otto Klotz (1852-1923), native of Kiel, Germany, 30 years engaged in topographical survey work in the Canadian North-west, chief astronomer (1908) and director of the Dominion Observatory (1917). Peter Fisher (1782-1848), the first Canadian historian; Franz Boas (1858-1942), born in Minden, Germany. The outstanding anthropologist of North America influenced deeply the whole course of anthropology; G.G. Speck, an anthropologist who did research work in different parts of Canada; Abraham Gesner, son of Col. Henry Gesner, a Loyalist. He discovered kerosene and was an outstanding geologist, inventor and physician; Hans Theodor Gussov (1879-1961), born in Breslau, Germany, Dominion botanist in Ottawa; Professor Horst Oertel, director of the Institute of Pathology at McGill University; L.S. Klinck, president of the University of B.C. (1919-1944); J.G. Shurman (1854-1942), educator and diplomat, professor of English and Philosophy, president of the Acadia College and Dalhousie University; G.R. Lomer (b.1882), librarian of McGill University and director of the McGill Library School; Otto Maass (b.1890), chemist C.B.E., R.R.S., F.R.S.C., chairman of the Department of Chemistry of Canada. During World War II he was attached to the Chief of the General Staff and Director of Chemical Warfare. He wrote several books and made valuable contributions to scientific periodicals; Professor D.H.E. Lehmann, born in Berlin (1911), Germany, considered to be one of the world's foremost experts of psychiatry, director of the Verdun

Protestant Hospital, Professor of Psychiatry at McGill University; Anthony von Iffland (1799-1876), son of a discharged German soldier, founded the School of Anatomy in Quebec in 1822, the first of its kind in Canada; Eugene F.R. Haanel (1841-1927), born in Breslau, was professor of natural history at Victoria University, Coburg, where he founded Faraday Hall, the first science hall in Canada; Dr. Gerhard Herzberg, director of the Division of Pure Physics at the National Research Council; John Deutsch, vice-principal of Queen's University, an outstanding economist with experience in the fields of finance and public administration; Dr. Erich Baehr, medical scientist in the Banting and Best Department of Medical Research at the University of Toronto; Dr. William Blatz, an eminent child psychologist.

Some Prominent Canadian Professionals Who Studied in Germany

Wallace Rupert Turnbull (1870-1954), aeronautical engineer, educated at Cornell University, Heidelberg and Berlin; John Clarence Clarence Webster (1863-1950), physician and historian, studied in Edinburgh, Leipzig and Berlin; Frank Fairchild (1868-1918), pathologist and educator, professor of pathology and bacteriology, first president of the University of B.C., studied at McGill, London and Marburg, Germany; William John Alexander (1855-1944), educator, studied at Berlin University; William Charles H. Wood (1864-1947), historian, an authority on Canadian military history, educated in England and Germany; Sir William Bart Osler, famous Canadian doctor of the 19th Century, had his post-graduate studies in London, Berlin and Vienna; William L. Miller (1866-1940), educator, professor of physical chemistry, studied in Leipzig and Muenchen (Ph.D.); N.Ch. James (1860-1945), educator, president of the University of Western Ontario, studied in Berlin and Halle; Sir William Hingston, surgeon, founder of the

Canadian Medical Association, studied in Germany. He was more than fifty years a member of the 'German Society' in Montreal; Professor Barker Fairley (b. 1887), educator, internationally known Goethe scholar, studied at Universities of Leeds, England and Jena, Germany, headed the German department of Toronto University.

6. ARTS

Germans were not only amongst pioneer settlers and surgeons, but they also prepared the way in the field of arts. According to the census of 1961 there were 1,736 artists of German origin living in Canada - 1,168 males and 568 females.

Music:

Here are some examples: Friedrich Heinrich Glackemeyer (1756-1836), earned himself a monument in the annals of Canadian music (11). He was a bandmaster of the Riedesel Army. The first professional musician in Canada whose pioneer work had lasting influence. He imported music and musical instruments from Europe and paved the way for the basis of musical life in Canada. He was the first president and director of the Quebec Harmonic Society (1820), the second of its kind in the country's history. Glackemeyer founded the first chamber music orchestra in Canada and acted as music teacher and organ-player with great success. His only composition is the march 'The Battle of Chateauguay' (1813), dedicated to its hero, Col. Charles de Salaberry; Francis Vogeler, a discharged German soldier, music dealer and teacher in Quebec who advertised in 1789 three imported pianofortes for sale; Jean Chr. Brauneis opened the first shop specialising in music and musical instruments in Quebec in 1823, - the first of its kind in Canada. In 1831 he organised a native musical band (another first!) in the same city; Jean Chr. Brauneis, jr., first Canadian musician to

complete his studies in Europe, (Germany). He composed a mass for Notre Dame Church and a march dedicated to the St. Jean-Baptiste Society in 1848; Theodor Frederic Molt (1796-1856), German music teacher in Quebec City; in 1829 he wrote the music to the poem 'Sol Canadien, terre chérie.' Its author, Isidore Bédard, intended it as to become the national hymn. Molt journeyed to Vienna, Austria and Beethoven composed for him the canon 'Freut Euch des Lebens' which is to-day a Christmas carol of the French-Canadians.

According to Kallmann, the years from the end of the 18th Century up to the middle of the 19th Century represent the 'German period' in Canada's history of music: Max Weil, German-American, educated in Leipzig, Germany. The first opera classes in the country were established in Halifax under his leadership. He conducted the first Halifax Symphony Concert in 1897; Charles Wugk Sabatier (1820-1862), of German origin, educated in Paris, France. He was one of the founders of the first Canadian musical periodicals 'L'Artiste' (1860). He composed the patriotic song 'Le Drapeau de Carillon'; Joseph Hecker, founded the first Philharmonic Society in the Prairies in the 1880's (Winnipeg); Ernst Doehring, Charles Porter, Klingenfeld, about 1890 formed the Leipzig Trio in Halifax; Dr. Augustus S. Vogt (1861-1926), founded in 1894 the famous Mendelssohn Choir and was its conductor until 1917. He was principal of the Toronto Conservatory of Music (1913-1926); Gustave Shilling, German musicologist, conducted at one time the Montreal Oratory Society and in 1863 proposed plans for a 'Conservatoire de Musique' in Montreal; Zoellner (born 1854), music teacher in Kitchener (then Berlin) in the 1880's. Taught 25 years in public schools, played the organ at the New Jerusalem Church

and organised the 'Berlin Philharmonic and Orchestral Society'; Walter and Otto Joachim, cellists; Prof. Helmut Blume, dean of the Department of Music, McGill University (1965); Edward Fisher, educated in Berlin, Germany. Studied piano with Loeschhorn and organ with Angus Haupt. He founded the Toronto Choral Society and established the Toronto Conservatory of Music; Dr. Heinz Unger, was a well-known conductor after World War II.

The following Canadian musicians studied in Germany:- in Leipzig, Bachford, Clench Field, Forsyth, G. Gagnon, Lauder, A. Read, Vogt Welsman and others. In Berlin, Fairclough, Laliberté, Tripp, S.P. Warren. Arthur Bird (1856-1923), and Charles Henry Porter (1856-1929) applied German methods of teaching music in Canada. Guilleaume Couture (1851-1915), raised the musical standards of Montreal from a provincial to a cosmopolitan level. He was an ardent admirer of Richard Wagner. Owing to his influence Canadians were familiar with Wagner's operas a long time before those of Mozart. Here is a list of German opera performances: 'Der Freischutz', Weber, Toronto 1860. 'The Flying Dutchman', Wagner, Montreal 1871. 'Lohengrin', Wagner, Montreal 1888. 'Tannhauser', Wagner, Toronto 1891-92. 'Parsival', Wagner, Montreal 1905. 'Die Walkure' Wagner, Montreal 1905. The opera house in Vancouver was opened in 1891 with the performance of Wagner's 'Lohengrin'.

Checking a list of first performances of oratorios and masses shows that German composers dominated the field: 'The Creation', Haydn, Hamilton, 1858. 'The Messiah', Handel, Toronto 1857. 'Judas Maccabeus' Handel, Toronto 1858. 'The Seasons', Haydn, Hamilton 1860. 'Elijah', Mendelssohn, Toronto 1874. 'St. Paul' Mendelssohn 1876. 'Requiem', Mozart 1888. 'The Dream of Gerontius', Elgar, Montreal 1906. The same applies to the symphonies: 'Surprise Symphony', Haydn, Hamilton 1855. Symphony No. 40, Mozart, Quebec 1857. Symphony No. 7, Beethoven,

Toronto 1893. Unfinished Symphony, Schubert, Toronto 1894. New World Symphony, Dvorak, Toronto 1897. Symphony No. 9, Beethoven, Montreal 1897. Symphony No. 3, Beethoven, Montreal 1902.

It can safely be assumed that the taste and education of Canadians concerning music is based to a large degree on the German music tradition. The old German hymns can still be heard in Canadian churches. The performances of oratorios and masses, written by German composers, are the highlights of religious musical events. From coast to coast there are a great many admirers of Mozart's, Beethoven's and Wagner's music. Instrument making and other musical activities of German ethnic groups will be dealt with in another chapter.

Painting and Sculpture:

Cornelius Krieghoff (1815-1872), whose father came from Thuringia, was bestowed with the title 'The Pioneer Painter of North America' by Marius Barbeau. Actually, Canada should claim him as a pioneer of landscape painting. William von Moll-Berczy (1748-1813), was active before Krieghoff, but as a portrait painter. O.R. Jacobs (1812-1901), was an early member of the Royal Canadian Academy of Arts. He was an art teacher of great influence, as well as William Raphael (1833-1914) and James Hoch (1827-1878). Jacobi was a founding member of the R.C.C.A. and its president from 1890 to 1893. Carl Schaefer, well-known for his rural scenes in water colours. Fritz Brandner, who used acid colours to depict city scenes. Among the more recent painters of German origin who are especially worth mentioning are: Ulli M. Maibauer and Peter Ochs, British Columbia; Waltraut Markgraf, of Toronto; Mary Augusta (Hiester) Reid, A.R.C.A. 1893, member of the Ontario Society of Artists, daughter of the German, Dr. Hiester. Emmanuel Otto Hahn (1881-1957), made important contributions to

Canadian sculpture. He created the Edward Hanlan and Sir Adam Beck memorials in Toronto and designed many well-known medals and coins. Hahn was one of the founders of the Sculpture Society of Canada. More recent sculptors are Leonard Oesterle, Toronto, who works chiefly in bronze. Hans Schleh, Montreal, very successful, carves in stone and marble and models in artificial stone. Herbert Liebner, teaches art at the Victoria Gallery, B.C. Here are the names of some Canadian artists who may be of German origin: The sculptors Harold Pfeiffer; Eugenia Berlin; Dora Wechsler; Daniel and Georg Finsterer; B. Imhoff. The latter is a noted artist who has decorated many Roman Catholic churches, and lives in St. Walburg, Sask. Henry Perré, born 1828 in Strassburg, Alsace. Like Richard Wagner he took part in the Saxony uprising in 1849. He had to flee and went to the U.S., came later to Canada. One of his students was Georg Agnew Reid. Perré was a charter member, R.C.A. 1880. Henry Ritter (1816-1853), born in Montreal, descendant of a discharged German soldier, studied art in Dusseldorf and Hamburg, Germany. He came famous in Germany for his seascapes.

Literature and Printing:

Johann Gutenberg (1398-1468) is the father of modern printing. There are countless connections existing between Canada and the German art of printing. From the 17th Century on maps of North America and Canada (New France at the time) were printed in Germany. For example, 'Francia Noua', Augsburg 1613; Homann, in Nurnberg, printed the 'Hennepin' map in 1687, and many others. Advanced printing came over to Canada from Germany via England.

The first recorded German printer and publisher in Canada was Christopher Sower (originally Sauer), a Loyalist from Germantown, U.S. He was the first printer in New Brunswick and commissioned as

King's Printer and Deputy Postmaster. Sower edited the first almanac in New Brunswick and published the weekly 'Royal Gazette'. He was an outstanding craftsman. William Alexander Rind was another early printer. Rind, jr., came to Prince Edward Island in 1788 and became Queen's Printer of the first collection of the colony's laws. For two years he published the fortnightly 'Royal Gazette' of the Island of St. John. David W. Friesen (1879-1951), founder of the publishing and stationery firm 'D. W. Friesen & Sons Ltd.' in Manitoba. George Blumhart, descendant of a discharged German officer, who in 1884 established the French language newspaper 'La Presse' in Montreal, to-day the largest French Canadian daily. Other publishers are William D. Euler (born 1875) and Dr. Schultz (1840-1896).

There are numerous authors of German origin in the field of non-fiction literature but only a few authors of fiction. Andrew Doane Merkel (1884-1954), an outstanding journalist in Nova Scotia. George E. Merkley (1862-1903), one of the most prominent writers of the 19th Century. He wrote three volumes about English and American literature and many more literary works of his own. It has been reported that his German-Canadian forebears could not speak English very well. Bertha Mabel Dunham (born 1881), librarian and writer, maternally of German origin, she published 'Trail of the Conestoga', 1924; the history of the German Loyalists from Pennsylvania; also 'Toward Sodom', 1927; 'The Trail of the King's Men', 1931, and others. Archibald Lampman (1861-1890), of German-Dutch descent, was supreme as a nature poet. The 'Memorial Edition' of his poems was issued in 1906. F.R. Blockberger, founded the German newspaper 'Westliche Kanadische Post' in 1906 in Vancouver. To-day his son operates the 'Broadway Printers'. Dr. Karl Weiss, published a bilingual before World War II,

the 'Vancouver German Press' (circulation of 8,400) and also the papers 'Italia del Canada' and 'Svenska Posten'.

An impressive amount of literature has been written by German authors about Canada and has been printed in both English and German.

7. BUSINESS

In the early days the majority of German immigrants were mainly farmers and craftsmen, but there were a number of businessmen amongst them. Many Germans opened small workshops which developed into factories. Shortly after 1850 a large group of German merchants settled in Montreal and other towns. These importers and exporters contributed greatly towards improving trade relations between Canada and Germany.

In 1756 the first German fur trader, Joseph Hecker, from the Diocese Cologne, Germany, was recorded in New France. Next came John Jacob Astor (1763-1848), a German-American who amassed a fortune in his fur business. Peter Pangman (approx. (1744-1819), of German descent, traded from 1774 in the area that is known now as Saskatchewan. He was a partner of the 'North-West Comp.' In 1852 Ludwig Gnaedinger founded the firm 'Gnaedinger Furs Ltd.' in Montreal which still exists to-day.

The Germans in Lunenburg and Halifax have earned great merit by developing shipbuilding and fishery. It has been stated that the shipbuilders, fishermen and sailors of the past century were predominantly of German origin. The most successful Nova Scotian and German lineage was Sir Samuel Cunard, 1st Bart. (1787-1865), a merchant and shipbuilder. The founder of the still operating 'Cunard Line', with a long list of famous ships (Mauretania, Queen Mary, Queen Elizabeth, etc) is also a pioneer of the Transatlantic Mail Service. The first sailing under a mail contract occurred on July 4th

1840 with the paddlesteamer 'Britannia' from Liverpool. Cunard himself was on board. His father was Abraham Cunard, a German Loyalist who was very active in the German-Lutheran Church in Halifax.

The German immigrant, William Munderloh, of Montreal, was the pioneer of trading with Europe by means of steamships. First he transported merchandise with sailing ships, later he was the first to use steamships. In 1900, in Montreal and Quebec harbours, German ships landed almost every day.

One of the first Canadian millionaires was Johann Georg Pozer, a German immigrant who accumulated a fortune in the war 1812-15. His son was C. H. Pozer, member of the House of Commons and later a senator.

Names such as Rudolf, Oxner, Zwicker and Ernst appear periodically in the lists of shipowners in Lunenburg. This city became headquarters of the Canadian deep-sea fishery of the East coast. The famous 'Bluenose' was built by descendants of German immigrants (Smith and Rhuland).

Germans have been leaders in the making of musical instruments in Canada. The first recorded instrument-makers of German origin were Frederic Hund and Gottlieb Seebold (Approx. 1820 in Quebec). That was the decade instrument-making started in Canada (11). In Halifax H. & J. Philips, from Hamburg, Germany, made the first piano for Lieutenant-Governor Sir John Harvey in 1846. In Montreal one of the most productive organ-makers during the end of the 19th Century was Louis Mitchell (originally Michel), a Quebec native of German origin. The best reputed piano firm in Canada was founded by Theodor Heintzman (1817-1899) who established himself as piano-maker in 1860. Another large firm was A. & S. Nordheimer, who were the second largest firm in making pianos in 1890. Samuel Nordheimer was a German Jew from Bavaria.

L. S. Pfeiffer (1831-1878), was one of the earliest Canadian piano-makers in Quebec City. Later, his family went into the laundry business. Hager and Vogt, of Ontario, were well-known makers of church and chamber organs of every size and description (1850). Another skilled worker in this line was Limbrecht of Preston. Grothe, a descendant of a discharged sergeant of the Riedesel Army, founded the cigar factory 'Grothe Ltd.', P.Q. Alfred Friedrich Baumgarten, born in Dresden, Germany, established in Montreal, with the help of a partner, the St. Lawrence Sugar Refining Company, the second oldest in Canada. One of the leading manufacturers of steel furniture nowadays in Johl Inc., in Montreal. The brothers Anton and Michael Bernath founded two furniture factories, the 'Art Wood Work' and 'Bernath Inc.' in Montreal after the second World War. The first furniture factory in Berlin (now Kitchener) was set up by Jacob Hoffmann, in 1820. Jacob S. Schoemaker was one of the first to operate a wool mill in Waterloo County. E. W. B. Snider owned a mill where the first roller-flour-milling machinery was installed (St. Jacob, Ont., 1875). This machinery was imported from Germany and the first of its kind ever used in Canada, perhaps all North America (see Canadiana, Vol. IX, p. 156). Martin Nordegg, a financier and industrialist from Germany established the Brazeau Collieries in Nordegg. The Loyalist, Cap. Meyer was very active in business life; he built the first saw-mill in the St. Lawrence district of Upper Canada. Many more saw-mills were started by Germans during pioneer times in Upper Canada. Sir Adam Beck (1857-1925), introduced to the legislature in 1906 the bill which created the Hydro-Electric Power Commission of Ontario. He was its chairman and presiding genius until his death. He was created K. B. in 1914. William Hespeler, a German from Wurttemberg, developed in Preston in 1844 a mill, a

distillery and a vinegar factory. 'Hespeler and Randell' was sold in 1868 to Joseph E. Seagram, married to Stephanie Erb, and has won world-wide fame under this name. John Joseph Seitz (1862-1940) in 1896 established a typewriter company which grew into 'Underwood Ltd.'; he acted as president of the firm until he died. Angus Walters (born 1882) was a 'Bluenose' skipper. With the ship 'Gilbert B. Walters' he brought in the largest single catch of fish ever landed in Nova Scotia - 190,400 pounds.

Many a German butcher and sausage-maker developed meat and sausage factories all over Canada, from Quebec to British Columbia. 'Sepps', of Montreal, and 'Schneiders Meat Company', in Ontario, are two well-known ones to-day.

The 'Knechtel and Krug Furniture Company' is well-known in Ontario. Louis Orville Breitheupt (born 1890) is the owner and general manager of the 'Breitheupt Leather Co.' George Richter (1854-1932), son of a German immigrant, was appointed general manager of the London Life Insurance Co. in 1883. He contributed greatly to the early development of life insurance in general in Canada (see Canadiana). He became president of the above-mentioned company in 1920.

There is much information available about the activity of Germans and Canadians of German origin engaged in business life in British Columbia. Captain William Moore went into the freighting trade between Hope and Yale during the pioneer year of 1860. He built the steamer 'Henriette' and later the 'Dutchman'. Samuel Zimmermann was the contractor of the Port Hope, Lindsay and Beaverton Railway. F. Augustus Heinze, a German born in Brooklyn, built a narrow gauge railroad in 1895-96 to transport ore from Rossland to Trail Creek where he operated a small copper smelter. He also built a rail-

road leading to Vancouver, which by 1897 had advanced as far as Castellgar from Trail Creek. The Canadian Pacific Railway purchased Heinze's railroad and his smelter in 1908.

Leopold Loewenberg, native of Potsdam, Germany, came in 1858 to Victoria, B.C., and paved the way for estate business in general. Joseph Loewen, from Eger, Bohemia, and his partner, Frank Laumeister, bought a flour mill and distillery from Woollock, Parsons and Nelson in 1866. In 1870 he went into partnership with Louis Erb to run the 'Victoria Brewery.' This company was reorganized in 1892 and named 'Victoria Phoenix Brewery Ltd.' Loewen held the position as president until he died in 1906. General Sir Charles Loewen is a descendant of Joseph Loewen.

During the early days of B.C. Jacob Sehl, Victoria, was the only furniture manufacturer existing north of San Francisco. Fritz Sick (d. 1941), an immigrant from Germany, established the first brewery in B.C. He sold out in 1901 and founded the 'Lethbridge Brewery'. In 1934, interested associates of his acquired six plants in the United States. Two years later - shortly before his death - he donated \$100,000 to the City of Lethbridge to build a community centre.

Dr. A. E. Grauer (b. 1906), son of a German immigrant from Wurttemberg, president and chairman of the 'Board of B.C. Power Corporation' and the 'B.C. Electric', the biggest privately-owned firm in the province. Besides this, Dr. Grauer plays a leading role in the cultural life of Vancouver Island. John Kurtz founded the first 'white labour' cigar manufacturing plant of the province in Victoria in 1877. Henry Reifel who came to Vancouver in 1888 from Alsace Lorraine, established with his associates the 'Canadian Brewery and Malting Co.' which later was amalgamated with the 'Pilsner Brewery'

of Cumberland. In 1924 he acquired the 'B.C. Distillery' of New Westminster and still later the 'Pioneer Distillery' at Amhurst, Ontario. All these breweries and distilleries have been consolidated to the 'Brewers and Distillers Corp.' of which Mr. Reifel remained president until his retirement in 1933. Fritz A. W. Ziegler, from Wurtemberg, Germany, immigrated in 1911. He started a chocolate business in Vancouver with much success.

The investments Germany has made in Canada as well as the establishment of branches of well-known German firms like Phoenix-Rheinrohr, Mannesmann Tube Co., Robert Bosch and so forth, are considerable. The Germans who migrated after World War II founded thousands of businesses, large and small. Hon. John R. Nicholson, Minister of Citizenship and Immigration, recently pointed out in Kitchener (September 11th, 1965): "I notice, for example, that in the past seven years more than 2,350 Germans successfully established themselves in their own businesses or professional life, - more than any other ethnic group."

8. AGRICULTURE

England had had good experiences with German farmers and settlers, so they were in good demand for Canada as well. William Sherley, the governor of Massachusetts, recommended Swiss and German settlers for Nova Scotia. In his letter to Cornwallis he wrote in 1749: "They" (the settlers) "should not in this case be all foreign Protestants, though as great a number as can be had from the Protestant Swiss Cantons, Palatine and other northern parts of Germany, which have increased Pennsylvania within the past twenty years with perhaps 100,000 inhabitants, and who are all good settlers, should have due encouragement to transport themselves into the province."

Thus the colonization of Nova Scotia began and the German settlers proved their abilities as everywhere else in Canada. It is rather difficult to recall all the contributions the Germans have made in the field of agriculture. The 'Dutch hayrick' and the 'Dutch barn' are still known in Nova Scotia. In the 1870's German speaking Mennonites opened up the Prairies. "Their experience of farming the Russian Steppes proved to be invaluable" (Notes on the Canadian family tree, 1960.) Hermann Trelle (1894-1947), son of a German immigrant, made tremendous contributions to the wheat-growing of the Prairies. His strain of wheat made it possible to extend general wheat-growing in the entire West. In the settlement of the Peace River County it is quoted (Canadian Frontiers of Settlements IV, Toronto, 1934): "At the very moment when the settlement recession was threatening to become serious, the Peace River County produced a wheat King, Hermann Trelle. Indeed, he was a king of wheat, oats, peas and other agricultural products." He and his wife won the World Wheat Championship in 1926. From 1926 to 1928 they entered 56 exhibits in 13 major exhibitions, winning 43 championships of which 14 were international.

Germans also were the pioneers of fruit-growing and viticulture in Ontario and British Columbia. The first known winery in Canada was established in 1811 by the German immigrant, John Schiller (see Canadiana). Theodor Krueger was one of the pioneers in the Similkameen district, B.C. Abraham A. Kroecker (b. 1892) introduced to the Prairies the principles of crop diversification and with it changed the entire economic future of the West.

According to the census of 1961 there were 43,638 farmers (male) of German origin, 337 farm managers (male) and foremen, 16,336 farm labourers and 1,637 gardeners (males only). The Germans comprise 11% of the total of 573,098 farmers and farm workers in Canada.

9. CRAFTSMEN

Wherever German immigrants settled in this country, skilled craftsmen were amongst them. Amidst the foreign Protestants who arrived in Halifax between 1750 and 1753 nearly all trades were represented. Most of them were carpenters or joiners, bakers, masons or stonecutters, shoemakers, sailors, butchers, blacksmiths. There were also tanners, brewers, saddlers, watchmakers, potters, wool-combers, woodcutters, silversmiths, gunsmiths, cooks, bookbinders, wax-bleachers, candle-makers and many, many more trades. The passenger lists of the ships carrying these immigrants to Halifax showed that of 35 joiners 21 were of German origin - (the others Montebelliards).

The influence of German craftsmen in Nova Scotia has been well reported. In the "Antique Furniture by Nova Scotian Craftsmen" (Georg Maclaren, 1961), it is stated that "The Germans brought with them trunks, bedding, pewter and ironpots, tools, churns, spinning wheels and perhaps some equipment for farming. Retaining their customs and language for more than a century, the Germans gave Lunenburg a distinctive tradition and culture."

German cradles and clocks can be found all over Canada. The Rev. George Hill wrote in his book 'Memoirs of Sir Brenton' that in the houses of merchants and government officials in Halifax during the early decades of the 19th Century, "In almost every hall stood a clock, encased by a frame of large size, a custom introduced by the Germans from whose native land they seemed to have been imported in great numbers."

Among the early silversmiths of Quebec are some of German origin, like J. Schindler (1762-1786); Peter, Michael and Charles Arnoldi (1769-1810); J. F. Mitteberger (before 1817; Peter Bohle (1786-1864);

Christian Grothe (1795); Charles Grothe (1831) and Maysenholeler & Bohle (1859).

It is regretted that nothing much is known about the activity of German craftsmen. There are a few known facts. Among the potters of the 18th Century in Upper Canada was Daniel Orth, his work was outstanding and survived in local tradition. Georg Finkle left Germany as a young man, lost his estates during the war 1776-83, made his way to Canada and became the first builder of frame houses in Upper Canada. His grandson was Dr. Geo. Finkle.

The census of 1961 recorded 32,900 craftsmen, production-process and related workers (all male) of German origin, but only 3,800 labourers in Canada.

There must have been good and bad craftsmen amongst the Germans at all times, but many were capable men who became owners of factories or similar enterprises. Most of them were successful. It can be set forth that the Germans in general are good craftsmen but are not overly practical or shrewd in business life. The millionaire Georg Pozer was a poor baker when he came to Canada and Capt. Michael Grass progressed from saddle and harness-maker in Philadelphia to Magistrate of Kingston. Besides the German farmers the German craftsmen probably were the most desired and esteemed immigrants in Canada.

C H A P T E R I V

PRESERVATION OF GERMAN CULTURE IN CANADA

A) SCHOOLS

Endeavours to preserve German culture have been fostered four ways:

1. By institutions for maintenance of the German language.
2. By religious organizations.
3. By non-religious organizations.
4. By the family circle.

1. Maintenance of the German Language

History shows that German language schools have been supported always by churches and associations and not by the government. Efforts by German immigrants to preserve their language can be traced back to the middle of the 18th Century. Shortly after settling in Halifax and Lunenburg the Germans organized some German language teaching. The first schoolmaster in Lunenburg was Gottlob Neumann whom the Lutherans engaged to give religious instruction to their young people in their mother tongue. By 1772 the Germans, both Calvinists and Lutherans, had established their own churches with services given in the German language, but the board of Trade felt very strongly that a "continuance of the German service will retard an incorporation of the German settlers with the rest of the people." The Germans had to struggle for German speaking ministers and instructors, they "fought very hard" (4) with officials to get German schoolmasters. In 1763 it was reported that "The Germans are now very anxious to introduce a German minister and have gone so far as to have prepared some timber towards creating a Meeting House". Mr. Vincent, an English instructor of Scripture and school-master in Lunenburg, begged in 1763 for an additional grant in order that English instruction might be offered completely free of

charge, believing that this would be a great incentive to "draw off the settlers gradually" from the use of German.

A similar situation existed in Halifax. The Germans built a Lutheran church in which to hold German service, but the Swiss minister turned to the Anglican church. Consequently the Germans built a second church, and engaged German schoolmasters (Johann Gottfried Torpel, Carl Hagelsieb). Salaries of these men were low yet could not be raised in the long run. In 1788 many members in Nova Scotia of the younger generation were "affecting aversion for the German tongue." About 1800, two generations after settlement had begun, the desire of the German immigrants to preserve their mother-tongue was a lost cause.

In Ontario, prior to 1842, all schools were voluntary. The Germans built their first school-house in Waterloo in 1802. The first teacher was a Pennsylvanian German (Ritterhaus). Six years later a second school was opened by David Strohm, and in the same year another one near Shoemaker Avenue. The first school in Berlin (Kitchener) was opened in 1802 but discontinued in 1812. Benjamin Eby (who later became a Mennonite bishop) founded in this year the "Eby School", built a meeting house and opened another German school during the winter 1818-19. Eby taught the German language exclusively and continued to do so almost every winter until 1844. With the exception of a few intervals, instruction in the German language has been given in Berlin (Kitchener) schools since earliest days.

These are only a few examples of Germans wanting from the beginning to preserve language in their settlements. Many German schools were connected to a church, and still are to-day. Some of the history of German study and teaching can be read in the Canadiana. Among other subjects German was taught in Upper Canada College as early as 1842. The teacher was Jacob Maier Hirschfeld, author of the first German

textbook to be published in Canada ('A Key to German Conversation', Toronto, 1845.)

Up to World War I numerous German private schools existed in the Prairie Provinces and B.C. In particular, the Mennonites in Manitoba had the privilege of maintaining German schools. Even during World War I (February 1st, 1916) there were 73 teachers and 2,814 students in this province. Later the same year bilingual schools were no longer allowed to operate. In protest to this step several thousand Mennonites left Canada and migrated to South America. Needless to say, World War II reacted disasterously upon the study of German in all parts of Canada. People were even afraid to speak German in public.

On the Prairies, as well as in Ontario and Quebec, German private schools, mostly linked with churches, were re-established between the two wars. The Lutheran Missouri Synod alone supported 14 schools with German language instruction in Saskatchewan and B.C.

Soon after the second World War a rehabilitation programme of reinstating German language schools began. First with the help of churches later with the support of the German Department of the Trans Canada Alliance of German-Canadians. Two Catholic German schools and one Protestant are operating presently in Montreal.

STATISTIC OF GERMAN LANGUAGE SCHOOLS IN CANADA 1961-62

(According to the report of the Department of the German Language, TCA)

Year	No. of Schools	No. of Pupils	No. of Teachers
1958-1959	15	920	43
1959-1960	28	1,445	77
1960-1961	36	2,083	101
1961-1962	60	3,093	169

Supplementary to the officially supported German schools there are many others.

THE TOTAL OF GERMAN LANGUAGE SCHOOLS IN CANADA - 1961-62

Ontario	- 50
Saskatchewan	- 11
Alberta	- 29
B. C.	- 4
Quebec	- 3

Since 1963 Germany has opened the doors of two "Goethe Institutes" in Canada (Montreal and Toronto.) These are language institutes with the purpose of spreading the German language in foreign countries. They are attended predominantly by non-Germans. In Montreal, for instance, the 300 students of the Goethe Institute comprise 80 - 90% French-Canadians, 5 - 10% English-Canadians and only 5 - 10% German-Canadians. The German language is in many provinces now a matriculation subject in High Schools. The interest in this language has mounted a great deal since World War II. All universities are in a continuous process of expanding their German departments. Since 1962 the professors have founded the Canadian Association of University Teachers of German.

B) PRESS

The first language periodical "Der Neuschottlaendische Calender" was published in 1787 as an almanac in Halifax, N.S., and was in existence for ten or eleven years. There are indications that a German weekly was also printed at the same time in Halifax.

Since 1835 a cohesive and continuous history of German language weeklies is available. The first one in Ontario was "Canada Museum" in 1835. The press for this paper was transported on an ox-cart from Pennsylvanie to Ontario. In this province as well as in the Prairies and British Columbia a large number of German papers appeared up to 1914, but they were mostly short-lived. Surviving the first World War were: Der Nordwesten (f. 1889; Der Courier (f.1907); Die Mennonitische

Rundschau (f.1877) and the Steinbach Post (f. 1913). Der Bote was edited first in 1923, and in 1935 the Deutsche Zeitung Fur Kanada was brought forth, favouring the Hitler regime.

The following German language weeklies and periodicals are circulating at the present time (1965): Der Nordwesten; Der Courier; Toronto Zeitung (1953); Montrealer Nachrichten (1955); the Mennonites are editing Der Bote, Mennonitische Rundschau, Steinbach Post, Der Kindergarten, Bergthaler Gemeindeblatt. Der Marienbote is a Catholic monthly.

A historical survey points out that German language newspapers depend on the number of German immigrants. If immigration recedes, the circulation of the papers also falls off. Generally, more women than men read these papers. The "Nordwesten" and "Courier" have a number of regular subscribers for more than 30 years. Usually the children of immigrants are no longer too interested in German newspapers. The imported German illustrated magazines are big competition. Three companies in Montreal alone are kept busy with the import of these magazines which are in great demand in many cities.

The German language weeklies now have a modern make-up and are composed of international, national and local news. The Nordwesten and the Courier are so-called national weeklies with special issues in six or seven provinces. The Montrealer Nachrichten and the Toronto Zeitung are local papers. The competition among these four newspapers is considerable. To sum up, the result of all the efforts to preserve the German language in Canada is largely negative. After two or three generations the German language is lost within the family circle. The two World Wars badly damaged the perseverance of the German language in this country. But it is likely that this would have happened anyway even if there had not been any wars. Considering present conditions,

probably only the families most highly aware of their German tradition will pass on their language to their children and children's children. It is the author's opinion that the languages of individual ethnic groups cannot be preserved in the long-run unless the provinces introduce them as teaching subjects in High Schools, provided, of course, that a certain number of students of the ethnic language concerned justifies the effort.

According to the census of 1961, 563,700 people out of 1,049,000 Canadians of German origin consider the German language as their mother-tongue. 131,000 of these are aged from 1 to 19 years (total of this group - 346,000).

2. Religious Organizations

The tradition of the Germans of forming their own German speaking religious communities, is a very old and rich one. The first Lutheran Church was founded in Halifax in 1752. The first church-building still stands with the inscription "St. George Church, 1775." After arriving in Lunenburg in 1753, the Germans immediately organized church communities but had to wait for the dedication of the Zion's Lutheran Church until 1772. In Ontario the first German Lutheran Church was built by Loyalists in Williamsburg in 1789. This was the first European Protestant Church in Upper Canada (the first Church of England edifice was erected by the Government for Joseph Brant's Indians near Brantford in 1785.)

The history of the Lutheran Church in Canada is to a great extent the history of the German immigration. The Lutheran denomination now is composed of 662,000 members and is the fourth largest in the country. 292,000 of its members are of German origin (44.2%). Despite the devoted activity of the Germans traditionally anchored to the Lutheran Church, it cannot be regarded any longer as predominantly German.

Of special significance are the denominations in which the German language to a certain degree is a church-language. These are the Mennonites, Hutterites, Old Order Amish, Moravian Brothers and the Evangelical United Brethren Church. The Mennonites possess an extensive amount of both, books and periodicals in the German and English language. They own stores, publishing houses, hospital, homes and other cultural and charitable institutions. The Mennonites have a special association for the preservation of the German language which had 1,200 members in the year 1955. The Catholics number 256,000 people in Canada (or 24.6% of the German ethnic group). There are numerous - mainly German speaking - congregations from Montreal to Vancouver. The first German language Catholic congregations was formed in 1827 in and around Waterloo. Centre of the German-Catholics in Ontario is the St. Jérôme College in Kitchener, founded in 1863. The biggest strong-hold of Canadian German Catholics is the Province of Saskatchewan, especially St. Peter's Colony, founded in 1901. The older German Catholic churches, meanwhile, have been mostly anglicised.

Typically German is the trend to form religious splinter-groups. For that reason religion does not represent a common bond to them as it does to the Italians and other ethnic groups. The Germans share this characteristic with the English and Dutch people.

The history of the German speaking denominations and churches in Canada is a substantial part of the history of the German element. Undoubtedly the German speaking congregations contribute greatly to the perseverance of the German language and are valuable help to newcomers. This has been valid usually only for the first generation of immigrants, many times their children and grandchildren become members of a different congregation. Inter marriages assist immigrants and their children in changing their confessions. Religion as a whole

comprises only part of the German culture.

According to the census of 1961, 75% of the Canadians of German origin are members of Protestant denominations. The largest groups are: Lutherans - 292,900; United Church - 186,900; Mennonites - 139,900; Anglicans - 68,100; Baptists - 52,500; Presbyterians - 26,300.

3. Non-Religious Organizations

There is a saying - "Wherever two Germans meet, three organizations will be founded". This alleged tendency of the Germans to favour associations started during the 19th Century under the pressure of growing nationalism in Europe. Actually, the Germans are very individualistic and their conflicting opinions can sometimes only be reconciled with great difficulties. Calculated by the author there are only 40 - 50% of the 27,800 people of German origin members of German religious or non-religious organizations in Greater Montreal and these are mostly newcomers since 1950.

The Germans are socially disinclined and do not like to live in "ghettos", they mix easily with the Canadian people and prefer to live in their residential districts. Nonetheless, the history of the non-religious organizations of the German ethnic group is an old one. The first organization was formed in 1753 as a "Funeral Fee or Burial Society" in Halifax. Next came the "High German Society" (Halifax, 1786). It was a combined social and philanthropic club for "Merchants, Gentlemen and others ofGerman extraction".

Foundations of German-Canadian associations in the 19th Century; German Benevolent Society of Montreal, founded in 1835, the oldest one still existing; German Singverein, Victoria, B.C., 1861; German Turnverein, Kitchener, Ont., 1861, the first known gymnastic association in Canada; Mannergesangverein, Hamilton, Ont., 1864; Waterloo Liedertafel 1865; German Society of Ottawa, 1872. The following

associations existed during the 1870's: Germania, Hamilton, Ont.; Liederkrantz, Preston, Ont.; Liederkrantz, Montreal, Que.; Harmonia, Toronto, Ont.; Also: Teutonia, Montreal, Que., 1850, which was in the beginning a singing organization; Teutonia, Montreal, Que., 1882; Deutsche Vereinigung, Winnipeg, Man., 1884; a German association comprising a Turneverein, singing association and literary circle in Strassburg, Sask., 1893.

The first German Canadian historical society (Waterloo Historical Society) was formed in 1911 in Waterloo, Ont. This organization was mostly composed of people of German origin up to the first World War. Numerous new societies were established at the time, most in the Prairie Provinces and in B.C. Province-wide organizations were not started before 1914: Der Deutsche Nationalbund, Manitoba, and Deutsch-Kanadischer Provinzial Verband, Alberta. A German-Canadian Press Bureau (Deutsch-Kanadische Presse Bureau) was opened in 1914 to provide a better news-service. Several organizations acquired their own premises before the outbreak of World War I; - for example, Teutonia, Montreal, Que., and Club Edelweiss, Edmonton, Alberta.

The first World War disrupted the activities of most organizations only a few survived; for instance, the German Benevolent Society, Montreal, Que., and Deutsche Vereinigung, Winnipeg, Man. New Immigration from 1925 on revived the German language clubs. Everywhere in the country new societies sprang up. This was the time province-wide organizations were started. A forerunner of these was the "Day of the Germans" (die "Deutschen Tage"). The first "German Day" was held in Edmonton, Alb., in 1928. Each year the German Day took place in turn in Manitoba, Alberta or Saskatchewan. Ontario joined in 1930 and Quebec participated from 1936 on. The provincial organizations were: Deutsch Kanadischer Bund, Manitoba, founded 1930, and Deutsch

Kanadischer Bund Saskatchewan (1928), the latter consisted of 28 local associations in 1934.

The first nation-wide organization was formed in 1934, "Der Deutsche Bund" which consisted of "friends of the New Germany" and had branches in the provinces. Only Canadian citizens could become members. The main purpose of the German Bund was to develop a German unity. (deutsche Einheitsfront). Their efforts failed because local associations did not comply with their intentions. By 1938 the German Bund counted roughly only 500 members from coast to coast. Another political organization was "Der Volksbund" in Vancouver, B.C. (Socialists), 1930-39.

The activities of the organizations were paralysed again by the second World War. Only a few survived, the German Benevolent Society, Montreal, Que; Deutsche Vereinigung, Winnipeg, Man.; Alpen Club, Vancouver, B.C.

New German Canadian associations and clubs were founded after the second War, again mostly social and singing societies. This time no province-wide organization was being considered, but only a nation-wide one, the Trans-Canada Alliance of German-Canadians, founded in 1951. At present more than 70 local associations are connected with the T.C.A. In 1965 there are approximately 100 local German-Canadian associations and clubs existing across the country. They are mostly socially inclined. Furthermore, there are carnival societies fishing and hunting club; marksmen clubs; associations for German folklore; school associations; German house associations; soccer clubs; culture and sport associations; benevolent associations. Besides these there are three business and professional associations (Montreal, Winnipeg, Toronto). A Goethe Society with most French-Canadian members is located in Quebec City. This association is an important link between German-Canadians and French-Canadians. A nation-wide

German Canadian Singing Association (Deutsch Kanadischer Sangerbund) comprises roughly 18 local singing clubs. Several of these now own their own premises. Contrary to the Germans of the U.S. those of Canada are not organized in groups of people from the same old-country districts (Landsmannschaften); at present there is only one Transsylvanian Club in Kitchener, there are one or two Berlin clubs, and three or four associations of Danube-Swabians.

The author believes it to be of disadvantage that the German Canadians do not have an organization for the English speaking Canadians of German origin of the third, fourth and fifth generation. All German-Canadian organizations breathe more or less the atmosphere of newcomers which is not attractive to old-established Canadians. The German restaurants in the cities (for instance, Hofbrauhaus, Platzs, etc.) are favoured rendez-vous places where German-Canadians may meet fellow-Canadians of other ethnic groups.

4. Family

From past experience it is clear that tradition-minded families offer the soundest base for preserving a language and culture, but it cannot be stated that well-educated people are always tradition-minded. It has been observed in Canada that many families keep their German language and culture up to a certain point, yet they are not members of a society of their ethnic group. Many families treasure keepsakes of the Old Country, such as bibles, furniture, documents, pictures and other things. There is a relatively large number of Canadians of German origin whose ancestors immigrated in the 18th Century, who take a lively interest in Germany and its culture. Many older Canadians travel to Europe to seek out the places of their forebears. A great many of them study the history of their family and keep in touch with

the country of their forefathers. These families do not speak the German language anymore, but are they really assimilated? The author thinks that this is debatable, because a truly assimilated person would remember nothing of his family's past. But is instead the family not the best means to avoid complete assimilation? Even if a language should be forgotten within a family, not all is lost, if a family is still linked to its traditional past, the country and culture of its forbears, if its members are still aware of their origin.

Modern travelling conditions allow many more people than ever before to visit their homeland, even after living only a few years in Canada. Many families send their children over to Germany during the holidays, or to an educational institute for a year or two. Consequently, the children remain in touch with their old culture. These bonds with Germany work against fast assimilation. In this respect modern times offer better advantages than the olden times. The world is getting smaller, this gives a family the possibility of staying in touch with the country and culture of their ancestors. Radio, television, schools, newspapers and movies hasten the loss of the old language and culture, modern travel conditions lead to the opposite. It is the observation and opinion of the author that a solid family-tradition can be better preserved much more easily than ever before. Of great advantage is that in Germany an extensive research of family-history (genealogy, ethnology of family names, etc.) is carried out. A sound and solid family-tradition allows a human being to live as he should, as an individual with integrity and a sense of his past and an aspiration for his future.

C H A P T E R V

ASPIRATIONS OF THE GERMAN ETHNIC GROUP

The aspirations of the German ethnic group can be taken from these sources:

1. German language press and literature
2. Purposes of the German-Canadian associations
3. Addresses given at meeting
4. Personal views.

1. Press and Literature

Only a few books on German-Canadians are available, dealing with the time before the second World War. During that period it was generally called preservation and maintenance of the German nationality (Deutsches Volkstum). In the sociological work by Dr. Albert Moellmann "Das Deutschtum in Montreal" (The Germans in Montreal) it is written: "It is crucial that the determination to remain German and be a good Canadian at the same time is strong enough to realize the aim of a native and independent German-Canadian character." After World War II, in his booklet "Die Deutschen in der Provinz Quebec" (The Germans in the Province of Quebec) the author, H. W. Debor, states: "As an ethnic group it is our task to keep alive in ourselves, our children and all people of German origin the desire to cherish the old country, its culture and its people in a manifold way."

It was always the aim of the German-Canadians to be loyal citizens and yet to preserve the German language and culture as well as keeping in touch with the country of their origin. Again and again the demand "Preserve language and culture!" is being made. But how can this be accomplished? The "Nordwesten" (Sept. 8th, 1964, issue) suggested

that the government in Ottawa should establish a "Federal Institute for Ethnic Groups". The article reads: "If the Canadian Government does not desire complete assimilation but an integration of the ethnic groups, it has to take practical measures, because the ethnic groups cannot preserve their languages and cultures without official support. A sound step would be the foundation of a "Federal Institute for Ethnic Groups" with the following tasks: 1. - to investigate the history of the ethnic groups and their contributions to the Canadian State and its Nation in order to rectify the existing false history-image of acknowledging only British and French achievements; 2. - to explore the school and language problems in Canada. The same newspaper expressed its hope that the individual provinces would follow the good example of the government and establish provincial institutes for ethnic groups on their own initiative.

"What does the government mean by integration?" the "Nordwesten" asked in the same issue. "Until now the concept of integration has not been clearly specified. Is integration only empty talk and a bluff?" What is the real difference between the American 'meltin-pot' and the Canadian policy in respect to ethnic groups? As long as sound measures to preserve the languages and cultures of the ethnic groups are lacking, it will result in the same 'melting-pot'. Undoubtedly the German-Canadians are aware of the fact that without support by the government a survival of their mother-tongue and culture is not possible.

All German language newspapers are constantly urging parents to send their children to German language schools, which, of course, are really language courses. Referring to the teaching of languages in public schools in general the "Nordwesten" (May, 1965) remarks: "Why only French as a second language in schools?" This article reminds

its readers that in Ontario, the Prairie Provinces and B.C. the German language has at least the same historic rights as the French language. The number of the German pioneer settlers was far higher than that of the French within these provinces. The German element here is much older and more powerful than the French element. Until 1916 the German speaking Mennonites and the French in Manitoba had the privilege of teaching their languages in public schools. The article also says: "bilingualism formerly had not the same meaning it has to-day once it was defined as English and the mother-tongue."

The newspapers generally express their distaste of "Bilingualism". "Canada has been multi-lingual since the beginning of the English reign", says the "Nordwesten". In 1965, when the Trans Canada Alliance (TCA) in a brief directed to the Royal Commission on Bilingualism and Biculturalism voiced that bilingualism (meaning English and French) would be desirable for all Canada, the "Nordwesten" answered with an opposite editorial. "Why is the voice of the German-Canadians so weak?" demands the paper. This provoked a flood of commenting letters from interested readers, the strongest reaction the paper had experienced in years. Nearly all the letters contained hostile criticism towards the TCA's brief. It was expressed that no Canadians should be forced to use one language as the second one. The "Nordwesten" (May, 1965) commented: "The approval of bilingualism is understood and accepted, but the second language should always be the one with the privilege of claiming the largest language group for itself in the respective area." This does not mean the rejection of the French language itself, but the rejection of French as the only second language.

Reflecting the issue of language controversies, the personal views and aspirations of the German group can be summarized thus, Canada should call one common language its own from coast to coast,

that is English. The provincial schools should teach as a second language only one where the number of students of the same ethnic group justifies the subject. One reads again and again newspaper articles showing great understanding for the aspirations of the French, yet drawing attention to the fact that the "other ethnic groups" have the same desire to preserve their language and culture. "Equity for All" reads an editorial of the "Nordwesten" (April 6th, 1965), but at the same time German newspapers caution against too many demands by the ethnic groups. "We do not want a Babel like the Balcan!" it is stated over and over again. But does the study of languages like Dutch, Hungarian or German mean a "Babel"? The "Nordwesten" says "NO". Of course, the opinions of the four popular German language papers differ on these questions, but generally they agree on defending the belief that Canada is multi-lingual and the German language should be taught in those public schools where enough students of German origin are in attendance.

The disputable concept of the "Third Element" (which would include all other ethnic groups except the English and the French) of Senator Yuzik was strongly criticized in the "Nordwesten" (April 4th, 1965). "Such meaningless notions should be avoided. It would make better sense to unite all European ethnic groups since they all stem from the same occidental culture." It is quite clear that no cultural bonds exist between Eskimos and Ukrainians, Chinese and Germans.

One can observe that the German language newspapers are frequently occupied with the current Canadian questions: How can Canada become a multi-cultural nation? How can various languages and culture exist side by side in only one state and be preserved? ("Nordwesten", September 8th, 1965, page 9.) There is no example in the whole world of a multi-cultural nation. States with minorities are in a different

category. The paper says: "A multi-cultural nation here is possible: the individual is loyal to Canada and loves this country because it is a free one; but every individual has a consciousness of his very own, the awareness of origin, that makes him unique. Integrity comes into being through family history, because every single member represents the tradition handed down to him by his ancestors. Both personal consciousness and loyalty to the state are not contradictory; freedom as a whole includes freedom of culture, but this freedom will starve to death if it is not nurtured with support by the state.

The "Nordwesten" (November 9th, 1965) states: "Canada has the chance to prove that a strong sense of nationality can be combined with a strong individual awareness of origin, indeed that they depend on each other in a freedom-loving state. For where individuality disappears mass-men evolve, called "Russians" in one part of the world, and "Americans" in the other." The headline of this article was "Weder Russennoch Amerikaner" (Neither Russians, nor Americans, meaning no-mass-men).

2. Purposes of the German-Canadian Associations

The purposes of the German-Canadian Associations are nearly all the same everywhere: 1. - preservation and maintenance of the German language and culture; 2. - to give help to German newcomers. The names of the individual associations imply their specific purpose, for instance, benevolent societies place benevolence first, singing societies singing, and so forth, but they all adhere to the two main ideas.

The purposes of the nation-wide Trans Canada Alliance of German-Canadians are: a) to develop good citizenship and democratic ideals among Canadians of German ethnic origin; b) to encourage immigration to Canada of persons of German origin or speaking the German language

and to assist such persons both before and after entering Canada; c) to preserve German traditions, religion, music, literature and the arts, and to promote mutual understanding and co-operation with those of like traditions or other groups in Canada; d) to relieve distress amongst German speaking people both within and without Canada, etc.

The governing body of the TCA comprises various classified subdivisions like archive and library, charity fund, German language schools, public relations, and so on.

The Trans Canada Alliance of German-Canadians organizes nearly every year special meeting days for the Germans (Deutsche Tage) which are attended by representatives of federal and provincial government.

The language of most of the German-Canadian associations is German, exceptions being the German-Canadian business and professional associations, where the English language is preferred for practical reasons.

As the history of the German-Canadian associations proves, they always came back to life after the setbacks of the two World Wars. The organizations existing to-day operate under stable conditions. Most of the clubs are very well aware of their purpose to instill in the German young people an interest in the German language and culture. Of course, there are some complaints that the young set amongst themselves often prefers the English language. Maybe the same thing will happen in Canada as it did in the United States, that within a few years there will be both English and German speaking organizations for German-Canadians.

3. Public Addresses

Addresses dealing with topics of German culture or the Germans in Canada in general are given in the German-Canadian clubs during winter

months. From all these speeches one can deduce that the Germans are proud of their cultural heritage and that they want it to persevere. No propaganda talks can be noticed as was the case before the war and usual during earlier times. Perhaps these addresses are a little too matter-of-fact and circumspect. There is nothing heard anymore of "Deutsche Art and Weise".

The intellectual aimlessness of the early 1950's appear to be overcome. The main theme running through all these speeches is: we want to be good Canadians, we want to preserve our language and culture, we want to maintain our cultural bonds with Germany.

The German Canadians have not one particularly outstanding speaker of their own, and visitors from Germany are mainly artists and orchestras. That implies there is no culture propaganda amongst the German-Canadians.

4. Personal Views

What are the personal views of German-Canadians? (The Germans who are not interested in common cultural problems or do not specifically take part in the preservation of the German language and culture are of no concern here). Many German immigrants left their country because they were bitter and disappointed, and some still have not overcome their feelings. But part of these people made the discovery that there are problems in Canada too. After a few short years they found out that it is not easy to change one's cultures speedily. This chapter primarily is to do with the thoughtful person, who ponders on the ratio of the ethnic groups to each other and who forms his own opinion on the future of the Germans in Canada. The author, being editor of a German language newspaper for eight years, has had the opportunity to talk to many German-Canadians of all walks of life. These people on the whole do not intend to give up their mother-tongue

and the German culture, particularly not their family tradition. Inside their homes one finds extensive libraries containing mainly German literature, German furniture, paintings and many family keepsakes from overseas. Many German immigrants fly over to Germany every few years to spend their holidays. Often there is a lively correspondence and spirited exchange going back and forth between Canada and the Old Country.

It is certain that German immigrants learn the English language faster and more easily nowadays than was the case in earlier times. This creates the impression that the Germans assimilate readily; on the other hand, the ties of the homeland were never before as strong as they are now. It must be added that never before have so many German immigrants come directly from their country to Canada within such a short span of years as they did from 1951 to 1957. Formerly, the German immigrants were mostly farmers and craftsmen, now they represent skilled workers and professionals and many of them are well-educated.

The greater part of these people desires to be good Canadians, to reach a high standard of living and to call some property their own. Most of them are very interested in politics but do not want to take an active part. True to German tradition they want primarily to be professionally efficient and to achieve something worthwhile.

Most of these Germans are well aware that Canada is a multi-cultural nation, their desire is to give all ethnic groups the chance to preserve their language and culture. Many people think that the definition "integration" is merely a slogan; many of the Germans doubt that the Canadian government really wants true integration of all ethnic groups. The questions are discussed with great care even in the smallest circles, and in general people are upset that bilingual should mean only English and French. The Germans want to preserve

their own language as their second one. Even within the Province of Quebec the Germans are not inclined to learn French; only somebody whose profession demands it will do so. To force the average individual to study three languages would be too great a demand.

Many Germans are convinced that the French ethnic group is a privileged one because it has autonomy in the Province of Quebec and the status of equality in the federal parliament and administration. On one hand the position of the French-Canadians is recognized as their historical privilege, and one is sympathetic to their demand "maître chez nous"; on the other hand, the Germans believe that their ethnic group has historical rights to have their language admitted as the second one in public schools, but on a voluntary basis. Of course, everybody is very well aware that those who wish to enter careers in federal administration have to master the French language to a certain degree.

Altogether, even in private conversations, the Germans are trying to express their own desires not too radically. Right now the commonly shared hope exists that the Canadian government will find ways and means to give the Germans and other ethnic groups the possibility of preserving their language by teaching it in public schools on a voluntary basis.

In conclusion, the author proffers some opinions of his own. If Canada does not purposely wish her ethnic groups to perish, as has happened in the U.S., then ways must be found to preserve languages and cultures of these groups. This does not necessarily mean to create minorities, but it would give each and every person the possibility of holding on to his individuality. Canada would provide an unique example in proving how to keep the various cultures of large

immigration masses from destruction. Complete assimilation is simple but brutal. It is a relic of a bygone age.

Europe will always have to sacrifice people who want to immigrate to Canada, but surely these immigrants do not wish to forget where they came from, and ignore the language and culture of their ancestors. It can clearly be noted that it is the trend of nations to scatter all over the world. But every nation will have one centre in the future, its own country, plus many language and culture islands in others far and wide. Many people are deterred from emigrating because they would have to give up their own language within their family circle. If Canada could clear these obstacles away, there would be more and highly-qualified immigrants from Germany for this country. If Canada could grant every immigrant the right to preserve his language in public schools, and his culture, with official support from the government, this would make it unique, distinguishing it from America once and for all.

No educated person really wants to give up entirely his culture, handed down to him by his ancestors for generations. A man who denies his own ancestry is inhuman. Every Canadian should be tradition-minded. To one's heritage does not only belong the history of the state one lives in, but above all the history of one's family. Canada is a family-tree whose roots are nurtured by many countries and cultures. Until now only two roots of this tree have been given nourishment - the others are withering away. The author believes that "integration" means care and nourishment for all roots. The result can only be that the whole tree will grow stronger and sounder.

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MEMORANDUM

CLASSIFICATION

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TO
A

A TOUS LES INTERESSES

YOUR FILE No.
Votre dossierOUR FILE No.
Notre dossierFROM
De

Claude Desjardins

DATE

le 25 février 1966

SUBJECT
SujetRapport de recherches: "The cultural contribution of
the German ethnic group to Canada" - H.W. Debor

Vous trouverez ci-joint un document supplémentaire portant sur le rapport de recherches mentionné ci-dessus. Ce document couvre quatre points particuliers qui n'avaient pas été l'objet d'une étude approfondie dans le document original.

Les quatre questions traitées par l'auteur sont données dans la note d'introduction.

Nous suggérons à ceux qui ont déjà en main ce rapport de M. Debor, d'insérer cette partie supplémentaire dans leur volume déjà relié.

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SUPPLEMENT

to

THE CULTURAL CONTRIBUTIONS

of the GERMAN ETHNIC GROUP TO CANADA

by

H.W. Debor

January 1966.

INTRODUCTORY NOTE

As originally submitted, Mr. Debor's essay seemed to leave several important questions unanswered. After it had been considered by research personnel, four extra questions were asked of Mr. Debor, and he agreed to attempt to answer them. The four questions, together with his submission in reply, will be found below.

- I You have mentioned on several occasions that the German cultural contributions to Canada have taken different forms because of divisions (a) into socio-religious groups (Mennonites, Hutterites, etc.), (b) country of origin (Austria, Germany, Central and Eastern Europe) (c) and the period of immigration (19th century colonists and 20th century industrial migrants). Could you attempt to comment on the main differences in the type of cultural contribution and outlook for each or some of these segments of the German-speaking group?
- II Could you summarize your views on the cultural aspirations of the German groups in Canada, (a) concerning the role they wish to play in the main stream of Canadian life, and (b) concerning the preservation of German cultural values in Canada?
- III Could you outline the interest and role of the different overseas governments (German, Austrian and Swiss) in the preservation of the language and culture of the German-Canadian?
- IV Would you kindly submit an annotated biography including full biographical data for each entry (author, title, Publishing House, place, date, pages). This is expected of all writers of cultural essays.

January 6, 1966.

Dear Mr. McRae:

Enclosed I am sending the additional questions that the Royal Commission has put to me. With the best of intentions I find it impossible to answer these queries in more documented detail - since no publications on the German Canadian scene are available. It is unthinkable that anyone can write more on this subject if he simply stays within the confines of truth.

The reason for this may be that since the outbreak of World War II - the Germans in Canada have become paralysed in the expression of their free will. This situation may change as the shadow of World War II fades into history. In summary one can say that the Germans in Canada have very modest aspirations and that many smaller ethnic groups will certainly out-do this third largest force in Canada when it comes to demands.

But such are the facts, and even if the Royal Commission feels otherwise, one cannot deny the obvious.

Yours very truly,

(Signed) H.W. Debor

SUPPLEMENT

The Austrians and the Swiss do not basically belong to the group one defines as German-Canadians. Switzerland has been an independent country since 1648, and Austria since 1805; both countries have, therefore, their own historical and cultural background. The contribution of these two groups to Canada would require a separate study and analysis. My essay deals only with German Canadians who have emigrated directly from Germany proper or from German-speaking areas or islands of Central and South-Eastern Europe. Austria and Switzerland are not only German-speaking enclaves as such, but are also sovereign and independent European states. The German-Canadians' contribution to Canada can be viewed in a socio-religious context: Members of the Mennonites, Dunkards, Old Order Amish are fundamentally agricultural and rural societies. Their contribution to Canada can be seen in the vast farmlands they have wrested from the wilderness. The effort of the Mennonites as pioneer farmers in Ontario and on the prairies has been dealt with at length in the essay submitted. These socio-religious groups have been so to say "land-locked", and have, because of their confined background, made no noticeable contributions elsewhere. The influence of these

people on their immediate neighbours must not be overlooked. Bound to the extent of their acreage, the hearth and homesteads, these groups have a tendency to conservative thinking. It must also be mentioned here that, because of their incessant wanderings from the Rhine to the South of Russia to Canada, the life and fortune of these god-fearing people has been tied closely to constant religious persecution. This background has not been the fate of the great majority of German Canadians. It must also be noted here that the ethnic origin of the Mennonites as such is different from that of most German immigrants.

According to the Canadian census of 1962, out of a total of 152,452 Mennonites in Canada, 73,935 or 48.5% are of German origin; 58,240 or 39% are of Dutch origin. Through centuries of intermarriage the Mennonites have in this way become a mixture of both the German and the Dutch. As a matter of fact there are efforts afoot among the Mennonites to declare themselves as a separate ethnic group.

Otherwise, the traditional church-language of the Mennonites is German. Because of their language the Mennonites are in this way closely related to what is known as German culture. It is surprising that, since they first arrived in Canada in 1784, the Mennonites have been the staunchest supporters of the German language in this

country. Because of their historical background and their strong in-group feeling the Mennonites have shown that they resist the forces of assimilation with more determination than other German immigrants. Only the future will tell whether the Mennonites, Dunkards, Old Order Amish will be able to remain a united community in the face of the rapidly changing twentieth century.

The German Catholics and Protestants have no particular peculiarities that have influenced their cultural contribution to this country. It may be that their area of origin - Eastern Europe or Central Europe - has been a determining factor in their occupational grouping. The Germans from Eastern and South Eastern Europe were traditionally bound to the land, and agriculture as such was their livelihood. When these people came to Canada, their main interest was to be owners of their own farms. The great majority of German immigrants who arrived in the Prairie Provinces during the latter part of the nineteenth century came from East and South-East Europe; and, because of their strong tendency to a rural and agricultural way of life, there are many similarities between these immigrants and the Mennonites.

The German immigrant from Central Europe distinguishes himself with his varied knowledge and trained skills. The

majority of them are technical specialists and skilled workers. The educational background of these immigrants has been generally of a more advanced nature than is the case with the immigrant from Eastern and South-Eastern Europe. Because of their industrial skills the Central Europeanstend to settle in the cities. The social adjustment, acceptance, and well-being of these people are naturally easier and faster than for the immigrant from Eastern and South-Eastern Europe.

It becomes obvious here to distinguish two periods of German immigration as: one in the latter part of the 19th century - which brought agricultural and manual workers; and the immigrant that came in the twentieth century. The influx of people after World War II consisted mainly of trained industrial workers and skilled people. Also during this period there became noticeable, for the first time in the history of German immigration to Canada, the arrival of a considerable percentage of professional men such as engineers, merchants, doctors, lawyers and dentists.

In other words people with better-than-average education and training. The effect of these newcomers onto the Canadian scene is at the moment not possible to judge objectively, but various government depart-

ments have come out with favourable statements, e.g., the Hon. John R. Nicholson in a speech delivered on the 11th of September 1965 in Kitchener is quoted as saying "I notice for example that in the past seven years more than 2,350 Germans successfully established themselves in their own business or professional life ... more than any other ethnic group".

Question II: "Could you summarize your views on the cultural aspirations of the German groups in Canada A) concerning the role they wish to play in the mainstream of Canadian life, and B) concerning the preservation of German culture values in Canada?"

It seems that the Royal Commission on Bilingualism and Biculturalism was disappointed with the aspirations of the German ethnic group as described in the essay. I must again emphasize that the German-Canadians as a group do not have more aspirations than stated in this essay. It is impossible to write more about aspirations if one is to stay in the realm of facts; but I would again like to summarize some of these aspirations:

1) The Germans as an ethnic group have no desire to play any special role within the framework of the Canadian nation. If one aspiration can be alluded to it is to promote the idea of one Canada for all Canadians regardless of race, colour or creed. They do not want a New Germany in Canada, but a united Canada from coast to coast shaped by the tradition of the past, but to include the non-French, non-Anglo-Saxon into an equal partnership. The German-Canadian finds that the division of Canada along minority lines is a form of balkanization whose tragic effects can be found in every history book.

The German-Canadian is more concerned to be accepted as an individual than part of a minority structure. He wishes to be a non-hyphenated Canadian who can proudly say: "I just want to be a Canadian!"

Although they have no desire to play any specific role as a group, as individuals there is evidence that the German-Canadians want to retain certain of their German cultural values. Among these are the German language, and pride in German achievements in the natural and social sciences, and in art.

There are also certain German customs such as choral group singing, folk dancing, family traditions, and certain German festivals (as an example the celebration of Christmas, which is practiced and perhaps enjoyed

differently by Germans than it is by the English or the French.)

Germans would like to see the Canadian government make German a selective subject in the public schools. At most Canadian Universities German is being taught to-day. The wish, however, is that this choice should be extended to the public and high schools of the country.

A certain amount of dissatisfaction among German-Canadians can be detected, because the group as such has not been given ample recognition, as shown by the lack of research available to date on Canada's third largest ethnic group. It is the opinion of many that Canadian research is concerned only with the achievements of the British and the French. In Canadian history books and other publications one finds little reference to the German person in this country. He is flippantly referred to as the Dutch uncle, or the cousin whom we don't wish to talk about in public. One can assume, however, due to the fact that the Germans are the third largest element in Canada, their achievements and contributions must also rank accordingly. Our public information services are at times still fighting World War II, and certain insidious types of propaganda make it difficult for children of New Canadians to be accepted as equals on the nation's playgrounds.

As I have already mentioned in my essay, there is a wish among many Germans that the government create a department or institute that is concerned with the cultural contribution of the various ethnic groups. It should concern itself with an objective study of the immigrant and find ways and means to make his integration into our society easier. The Germans want to be integrated and not assimilated. The federal department for ethnic groups could do a great deal in keeping the language and culture of these ethnic groups alive - and in this way enriching the whole Canadian mosaic.

The Germans are themselves furthering their culture and language as has been mentioned in my essay (language schools and cultural associations).

I have since consulted with Professor Boeschstein, Toronto, with regard to German aspirations and have received the answer that these aspirations are really no more than what I have already covered in the essay. He writes, "I feel sorry that I cannot give you any firm answers, although I feel that a few aspirations are better than too many - for a few aspirations will certainly not arouse feelings that the German in Canada has any hidden desires for power."

Prof. Boeschstein is head of the German Department of the University of Toronto, and Vice President of the

Trans-Canada Alliance of German Canadians. This is the parent organization that includes most of the German cultural societies in Canada.

This organization represents the opinions of all the German Canadian cultural societies which are associated with the Trans-Canada Alliance.

The answer of Prof. Boeschstein is typical of the German Canadian. After the era of nationalism which many of them have experienced they shy away from any show of national egotism. This holding back is so pronounced that not even their rightful wishes are expressed. Many other ethnic groups find this very disconcerting since they feel that the German Canadian should be in the forefront of the fight for the rights of the ethnic Canadians.

Question IV: Would you kindly submit an annotated biography including full biographical data for each entry (author, title, publishing house, place, date, pages). This is expected of all writers of cultural essays.

For the answers submitted by the author there are no biographical data available except for what has already

appeared in my essay. The most important document concerning the aspirations of the German Canadians has been the letter submitted by the Trans-Canada Alliance of German Canadians to the Royal Commission on Biculturalism and Bilingualism. This letter the Royal Commission has in its possession. The answers on these pages are the result of an intimate knowledge of the German Canadian. The Germans Canadians as such possess no publications out of which one can glean the aspirations of this group. With reference to the German language press in Canada, this has been dealt with in my previous essay. Where there is nothing available, proof is hard to come by.

Question III: Could you outline the interest and role of the different overseas governments, (German, Austrian and Swiss), in the preservation of the language and culture of the German Canadians.

Since the object of my essay has been to deal with German Canadians, I can therefore only elaborate on the role of the Federal Republic of Germany. After some correspondence with the German embassy I receive the following information on the 15th of December, 1965:

With reference to the German Canadians per se, the Federal Republic's only aid and interest with regard to these immigrants are that they supply the German Cultural Societies with free textbooks pertaining to language and literature. Otherwise, the Federal Republic of Germany has no further interest in the immigrant once he has emigrated and has become a subject of his adopted country. The Federal Republic, however, believes in propagating and keeping alive German cultural endeavours in a country like Canada and employs the following means:

- (1) Germany donates annually to 20 Canadian students bursaries which enable these students to study in Germany.
- (2) Approximately 20 Canadian students who have specialized in German language and literature are enabled to teach English in German High Schools. The Federal Republic in these cases does not pay for the passage of these students, but takes care of their cost of living while in Germany. This program is popular among Canadian students.
- (3) The Goethe Institute of Munich allows 18 bursaries a year for Canadians to spend eight weeks in Germany, all expenses paid.
- (4) Canadian students who specialize in the German language at a Canadian University, receive a

monetary advance for a trip to Germany where a place of employment is also assured. These students are allowed a month's holiday each year - where time is their own. This program is planned for about 300 students.

- (5) The Alexander von Humboldt donation invites Canadian Post Graduate students to a half year or full year scholarship. This program pays the passage and a rather elaborate cost of living bonus.
- (6) Germany pays Canadian professors 4,500 DM if they come to Germany to acquaint themselves with the newest research and innovations. Approximately twelve Canadian professors a year take advantage of this program.
- (7) An academic exchange service allows 12-15 German professors annually to come to Canada to teach and lecture at Canadian universities.
- (8) The Goethe Institute of Munich supports two branches in Canada, one in Toronto, the other in Montreal. Approximately 500 Canadians annually are in this manner brought in contact with the German language.
- (9) German Consulates in Canada make available all types of educational films on Germany to anyone interested.

- (10) German artists and ensembles receive from the Federal Republic monies towards their travelling expenses. This also includes German intellectuals who lecture in Canada.
- (11) Germany donates books to Canadian Universities that have German language departments.
- (12) Special book prizes are donated upon request to the best German language students at Canadian High Schools.
- (13) German Canadian cultural societies receive German language school books to further German language schools.
- (14) The National Art Gallery of Canada periodically receives German masterpieces and exhibits for travelling shows across Canada.

From Prof. Boeschstein of Toronto, who is of Swiss origin, I have received the following information:

"The Swiss and Austrians have as far as I know not the smallest of aspirations that one attributes to the Germans, in furthering their mother tongue. The Austrians do very little and the Swiss nothing at all - for obvious reasons."

